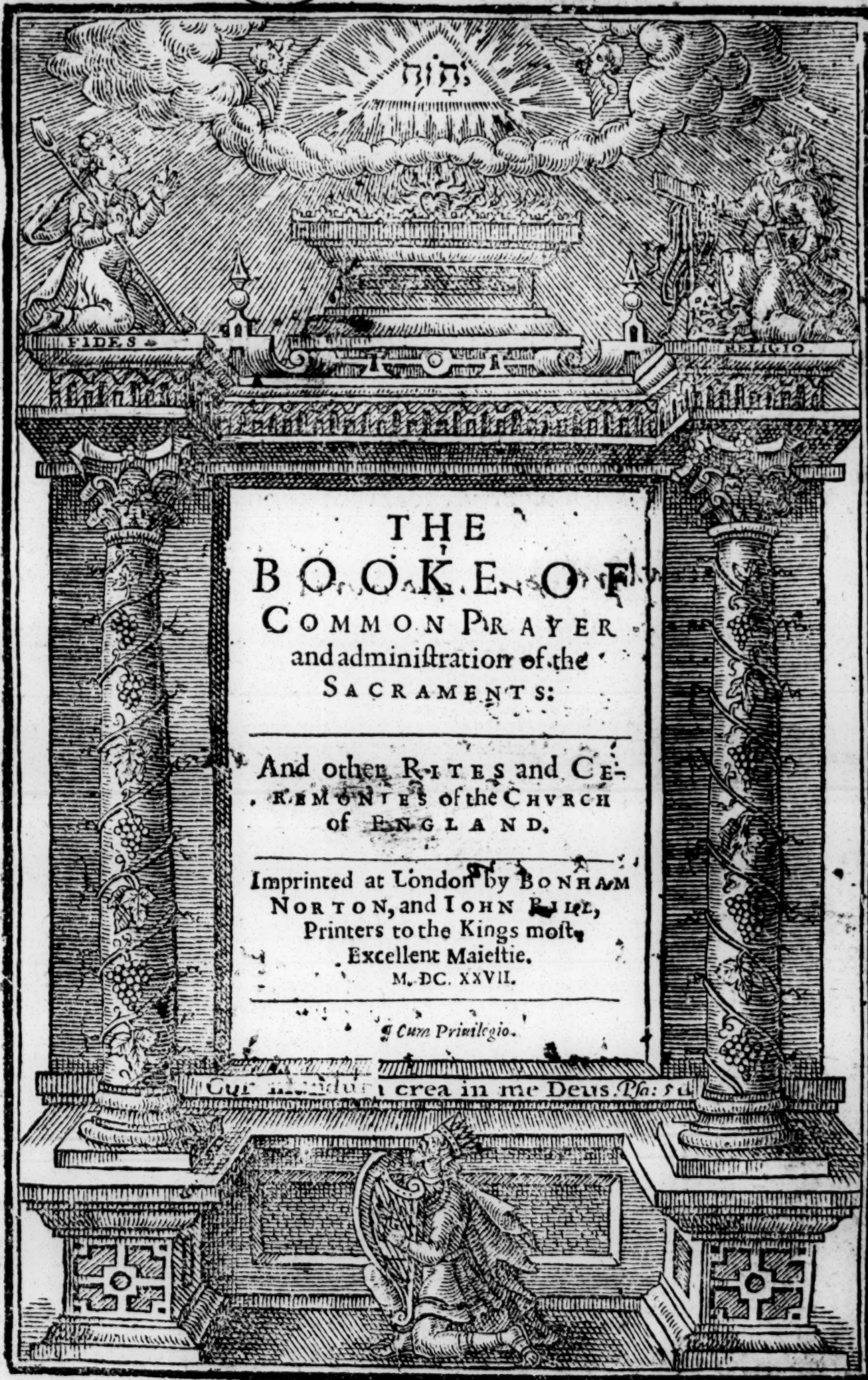




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¶ AN

**AN ACT FOR THE VNIFORMITIE
of COMMON PRAYER, and SERVICE,
in the CHVRCH, and administration of the
SACRAMENTS.**



Here at the death of our late Soueraigne Lord, King Edward the sixt, there remained one vniforme order of Common Seruice and Prayer, and of the Administration of Sacraments, Rites, and Ceremonies in the Church of England, which was set forth in one Booke, intituled, The Booke of Common Prayer, and Administration of Sacraments, and other Rites and Ceremonies in the Church of England, authorised by Act of Parliament, holden in the fift and sixt yeeres of our said late Soueraigne Lord, King Edward the sixt, intituled, An Act for the vniformitie of Common Prayer, and administration of the Sacraments: the which was repealed and taken away by Act of Parliament, in the first yeere of the reigne of our late Soueraigne Lady, Queene Mary, to the great decay of the due honour of God, and discomfort to the Professors of the truth of Christs Religion.

Bee it therefore enacted by the authority of this present Parliament, that the said Statute of repeale, and euery thing therein contained, onely concerning the said Booke, and the Seruice, administration of Sacraments, Rites, and Ceremonies, contained or appointed, in, or by the said Booke, shalbe void and of none effect, from, and after the Feast of the Natiuity of Saint Iohn Baptist next comming. And that the said Booke, with the order of Seruice, and of the administration of Sacraments, Rites, and Ceremonies, with the alteration and additions therein added and appointed by this Statute, shall stand, and be, from, and after the said feast of the Natiuity of Saint Iohn Baptist, in full force and effect, according to the tenor and effect of this Statute: any thing in the foresaid Statute of repeale to the contrary notwithstanding.

And further bee it enacted by the Queenes Highnesse, with the assent of the Lords and Commons of this present Parliament assembled, and by the authority of the same, that all and singuler Ministers, in any Cathedrall or Parish Church, or other place within this Realme of England, Wales, and the Marches of the same, or other the Queenes Dominions, shall from and after the feast of the Natiuity of S. Iohn Baptist next comming, bee bounden to say and vse the Mattens, Euen-song, celebration of the Lords Supper, and administration of each of the Sacraments, and all other common and open Prayer, in such order and forme as is mentioned in the said Booke, so authorized by Parliament in the said fift and sixt yeere of the reigne of King Edward the sixt, with one alteration or addition of certaine Lessons to bee vsed on euery Sunday in the yeere, and the forme of the Leteny altered and corrected, and two sentences onely added in the deliury of the Sacrament to the Communicants, and none other, or otherwise. And that if any manner of Parson, Vicar, or other whatsoever Minister, that ought or should sing or say Common prayer mentioned in the said Booke, or minister the Sacraments, from and after

the Feast of the Natiuity of S. Iohn Baptist next comming, refuse to vse the said Common Prayers, or to minister the Sacraments in such Cathedrall or Parish Church, or other places, as he should vse to minister the same, in such order and forme as they bee mentioned and set forth in the said Booke, or shall wilfully or obstinately standing in the same, vse any other Rite, Ceremony, Order, Forme, or manner of celebrating of the Lords Supper openly or priuily, or Mattens, Euen-song, administration of the Sacraments, or other open prayers, then is mentioned and set forth in the said Booke (*Open prayer in and thoroughout this Act, it means that Prayer which is for other to come vnto or heare, either in common Churchs or priuate Chappels, or Oratories, commonly called, The Seruice of the Church*) or shall preach, declare, or speake any thing in the derogation, or deprauing of the said Booke, or any thing therein contained, or of any part thereof, and shall bee thereof lawfully conuicted, according to the Lawes of this Realme, by verdict of twelue men, or by his owne confession, or by the notorious euidence of the fact, shall lose and forfeit to the Queenes Highnesse, her Heires and Successors, for his first offence, the profite of all his Spirituall Benefices or Promotions, comming or arising in one whole yeere next after his conuiction: And also that the person so conuicted, shall for the same offence suffer imprisonment by the space of sixe moneths, without Baile or Mainprise. And if any such person, once conuict of any offence concerning the premisses, shall after his first conuiction, offend, and bee thereof in forme aforesaid lawfully conuict: that then the same person shall for his second offence suffer imprisonment by the space of one whole yeere, and also shall therefore be deprived *Ipso facto* of all his spirituall promotions. And that it shall bee lawfull to all Patrons or Donours of all and singuler the same spirituall promotions, or of any of them, to present or collate to the same, as though the person or persons so offending were dead. And that if any such person or persons, after he shall be twice conuicted in forme aforesaid, shall offend against any of the premisses the third time, and shall be thereof in forme aforesaid lawfully conuicted: that then the person so offending, and conuicted the third time, shall be deprived *Ipso facto* of all his spirituall promotions, and also shall suffer imprisonment during his life.

And if the person that shall offend and be conuict in forme aforesaid, concerning any of the premisses, shall not bee Beneficed, nor haue any spirituall promotion: that then the same person so offending and conuict, shall for the first offence suffer imprisonment during one whole yeere next after his said conuiction, without Baile or Mainprise. And if any such person, not hauing any spirituall promotion, after his first conuiction, shall offend in any thing concerning the premisses, and shall in forme aforesaid bee thereof lawfully conuicted: that then the same person shall for his second offence suffer imprisonment during his life.

And it is ordained and enacted by the authoritie

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An Act for the Vniformity of Common Prayer.

abovesaid, that if any person or persons whatsoever, after the said feast of the Natiuitie of S. Iohn Baptist next comming, shall in any Enterludes, Playes, Songs, Rimes, or by other open wordes, declare or speake any thing in the derogation, deprauing, or despising of the same Booke, or of any thing therein contained, or any part thereof, or shall by open fact, deed, or by open threatnings, compell, or cause, or otherwise procure, or maintaine any Parson, Vicar, or other Minister in any Cathedral, or Parish Church, or in Chappell, or in any other place, to sing or say any Common & open prayer, or to minister any Sacrament, otherwise or in any other maner and forme then is mentioned in the said Booke, or that by any of the said meanes, shall vnlawfully interrupt or let any Parson, Vicar, or other minister in any Cathedral or Parish Church, Chappell, or any other place, to sing or say Common & open prayer, or to minister the Sacraments, or any of them, in such manner and forme as is mentioned in the said Booke: that then euery such person being thereof lawfully conuicted in forme abovesaid, shall forfeite to the Queene our Soueraigne Lady, her heires and successours, for the first offence an hundred markes. And if any person or persons, being once conuict of any such offence, eftsoones offend against any of the last recited offences, and shall in forme aforesaid be thereof lawfully conuict: that then the same person so offending and conuict, shall for the second offence forfeit to the Queene our Soueraigne Lady her heires and successours, foure hundred markes. And if any person, after he in forme aforesaid, shall haue been twice conuict of any offence concerning any of the last recited offences, shall offend the third time, and be thereof in forme abovesaid lawfully conuict: that then euery person so offending and conuict, shall for his third offence, forfeit to our Soueraigne Lady the Queene, all his goods and cattels, and shall suffer imprisonment during his life. And if any person or persons, that for his first offence concerning the premisses, shall bee conuict in forme aforesaid, doe not pay the summe to be payd by vertue of his conuiction, in such maner and forme as the same ought to be payd within sixe weekes next after his conuiction: that then euery person so conuict, and so not paying the same, shall for the same first offence, instead of the said summe, suffer imprisonment by the space of sixe moneths, without baile or maineprie. And if any person or persons, that for his second offence concerning the premisses, shall be conuict in forme aforesaid, doe not pay the said summe to be paid by vertue of his conuiction and this estatute, in such manner and forme as the same ought to be paid, within six weekes next after his said second conuiction: that then euery person so conuicted and not paying the same, shall for the same second offence, in the stead of the said summe, suffer imprisonment during twelue moneths, without baile or maineprie. And that from and after the said Feast of the Natiuity of Saint Iohn Baptist next comming, all and euery person and persons inhabiting within this Realme, or any other the Queenes Maiesties dominions, shall diligently and faithfully, hauing no lawfull or reasonable excuse to bee absent, endeavour themselves to resort to their Parish Church or Chappel accustomed, or vpon reasonable let thereof, to some vsuall place where common prayer and such Seruice of God shalbe vsed in such time of let, vpon euery Sunday, and other daies ordained & vsed to be kept as holy dayes: and then and there to abide orderly and soberly, during the time of Common praier, preachings, or other Seruice of God there to be vsed and ministred, vpon paine

of punishment by the Censures of the Church: And also vpon paine that euery person so offending, shall forfeit for euery such offence twelue pence, to be leuied by the Churchwardens of the Parish, where such offence shall be done, to the vse of the poore of the same Parish, of the goods, lands, and tenements of such offender, by way of distresse. And for due execution hereof, the Queenes most excellent Maiesty, the Lords Temporall, and all the Commons in this present Parliament assembled, doeth in Gods Name earnestly require and charge all the Archbishops, Bishops, and other Ordinaries, that they shall endeavour themselves to the vttermost of their knowledges, that the due and true execution hereof, may bee had throughout their Diocesse and charges, as they will answer before God, for such euils and plagues wherewith Almighty God may iustly punish his people for neglecting his good & wholesome Law. And for the authoritie in this behalfe, Bee it further enacted by the authoritie aforesaid, That all and singular the same Archbishops, Bishops, and all other their Officers, exercising Ecclesiasticall iurisdiction, as well in place exempt as not exempt, within their Diocesse, shall haue full power and authority by this act, to reforme, correct, and punish by Censures of the Church, all and singular persons, which shall offend within any their iurisdctions or Diocesse, after the said feast of the Natiuitie of Saint Iohn Baptist next comming, against this Act and Statute: any other Law, Statute, Priuiledge, Libertie, or Prouision heretofore made, had or suffered to the contrary notwithstanding.

And it is ordained and enacted by the authoritie aforesaid, that all and euery Iustices of Oyer and Determiner, or Iustices of Assise, shall haue full power and authoritie in euery of their open and generall Sessions, to enquire, heare, and determine all, and all manner of offences that shall be committed or done contrary to any article contained in this present Act, within the limits of the Commission to them directed, and to make proceesse for the execution of the same, as they may doe against any person being indicted before them of trespasse, or lawfully conuicted thereof.

Provided alwayes, and be it enacted by the authoritie aforesaid, that all and euery Archbishop & Bishop, shall or may at all time and times at his liberty and pleasure, ioine and associate himselfe, by vertue of this Act, to the said Iustices of Oyer and Determiner or to the said Iustices of Assise, at euery of the said open and generall Sessions to be holden in any place within his Diocesse, for and to the enquiry, hearing and determining of the offences aforesaid.

Provided also, and be it enacted by the authoritie aforesaid, That the Bookes concerning the said Seruice, shall at the costes and charges of the Parishioners of euery Parish and Cathedral Church, bee attained and gotten before the said Feast of the Natiuity of S. Iohn Baptist next following: and that all such Parishes and Cathedral Churches, or other places where the said bookes shall be attained and gotten, before the said feast of the Natiuity of Saint Iohn Baptist, shall within three weekes next after the said bookes so attained and gotten, vse the said Seruice, and put the same in vse according to this Acte.

And be it further enacted by the authority aforesaid, that no person or persons shall bee at any time hereafter impeached, or otherwise molested, of or for any of the offences aboue mentioned, hereafter to be committed or done contrary to this Acte, vnlesse he or they so offending, be thereof indicted at the next generall

An Act for the Uniformity of Common Prayer.

generall Sessions to be holden before any such Iustices of Oyer or Determiner, or Iustices of Assise, next after any offence committed or done, contrary to the tenor of this Acte.

Provided alwayes, and be it ordained and enacted by the authority aforesaid, that all and singuler Lords of the Parliament, for the third offence aboue mentioned, shalbe tryed by their Peeres.

Provided also, and be it ordained and enacted by the authority aforesaid, that the Mayor of London, and all other Mayors, Bayliffes, and other head Officers, of all and singuler Cities, Boroughs, and Towns Corporate, within this Realme, Wales, and the Marches of the same, to the which Iustices of Assise doe not commonly repaire, shall haue full power and authority by vertue of this Acte, to enquire, heare, and determine the offences abouesaid, and euery of them, yeerely within fiftene dayes after the Feasts of Easter and Saint Michael the Archangel, in like maner and forme as Iustices of Assise, and Oyer, and Determiner may doe.

Provided alwayes, and be it ordeined and enacted by the authority aforesaid, That all and singuler Archbishops and Bishops, and euery of their Chancellors, Commisseries, Archdeacons, and other Ordinaries hauing any peculiar Ecclesiasticall iurisdiction, shall haue full power and authoritie by vertue of this Act, aswell to enquire in their Visitation, Synods, or elsewhere within their iurisdiction, at any other time and place, to take accusations and informations of all and euery the things aboue mentioned, done, committed or perpetrated within the limits of their iurisdiction and authoritie, and to punish the same by admonition, Excommunication, sequestration, or deprivation, or other Censures and Processes, in like forme as heretofore hath bene vsed in like cases by the Queenes Ecclesiasticall Lawes.

Provided alwayes, and be it enacted, that whatsoever person offending in the premisses, shall for the first offence receiue punishment of the Ordinarie, hauing a testimoniall thereof vnder the said Ordinaries seale, shall not for the same offence estsoones be committed before the Iustices: and likewise, receiuing for the said first offence punishment by the Iustices, hee shall not for the same offence estsoones receiue punishment of the Ordinarie: any thing contained in this Acte to the contrary, notwithstanding.

Provided alwayes, and be it enacted, that such ornaments of the Church, and of the ministers thereof, shall be retained, and be in vse, as was in this Church of England by the authority of Parliament in the second yere of the reigne of King *Edward* the sixth, vntill other order shall be therein taken by authoritie of the Queenes Maiestie, with the aduise of her Commissioners, appointed and authorized vnder the great Seale of England for causes Ecclesiasticall, or of the Metropolitane of this Realme. And also that if there shall happen any contempt or irreuerence to be vsed in the Ceremonies or Rites of the Church, by the misusing of the orders appointed in this Booke: the Queenes Maiestie may by the like aduise of the said Commissioners, or Metropolitane, ordaine and publish such further Ceremonies or Rites, as may bee most for the aduancement of Gods glory, the edifying of his Church, and the due reuerence of Christs holy mysteries and Sacraments.

And bee it further enacted by the the authoritie aforesaid, that all Lawes, Statutes, and Ordinances, wherein or wherby any other Seruice. Administration of Sacraments, or Common prayer is limited, established, or set forth to bee vsed within this Realme, or any other the Queenes Dominions and Countreys, shall from hencefoorth vtterly be void, and of none effect.



¶ By the King.

¶ A Proclamation for the authorizing an vniformitie
of the Booke of Common Prayer to bee vsed
throughout the Realme.

Although it cannot bee vnknown to Our Subiects by the former Declarations we haue published, what Our purposes & proceedings haue bene in matters of Religion since Our coming to this Crowne: Yet the same being now by Us reduced to a settled forme, Wee haue occasion to repeate somewhat of that which hath passed: And how at Our very first entry into the Realme, being entertained and importuned with Informations of sundry Ministers, complaining of the errors and imperfections of the Church here, as well in matter of Doctrine, as of Discipline: Although We had no reason to preiume that things were so far amisse, as was pretended, because We had seene the Kingdome vnder that forme of Religion which by Law was established in the dayes of the late Queene of famous memorie, blessed with a peace and prosperity, both extraordinary and of many yeeres continuance (a strong euidence that God was therewith well pleased,) Yet because the importunitie of the Complainers was great, their affirmations vehement, and the zeale wherewith the same did seeme to be accompanied, very specious: We were moued thereby to make it Our occasion to discharge that duety which is the chiefest of all Kingly duties, that is, to settle the affaires of Religion, and the Seruice of God before their owne. Which while We were in hand to doe, as the contagion of the sicknesse reigning in Our citie of London and other places, would permit an assembly of persons meet for that purpose; Some of those who misliked the state of Religion here established, presuming more of Our intents then euer Wee gaue them cause to doe, and transported with humour, began

such proceedings, as did rather raise a scandall in the Church, then take offence away. For both they vsed formes of publique seruing of God not heere allowed, held assemblies without Authority, and did other things carying a very apparant shew of Sedition, more then of Zeale: whom We restrained by a former Proclamation in the moneth of October last, and gaue intimation of the conference We intended to bee had with as much speede as conveniently could bee, for the ordering of those things of the Church, which accordingly followed in the moneth of Ianuary last at Our Honour of Hampton Court, where before Our Selfe, and Our Priuie Councell were assembled many of the grauest Bishops and Prelates of the Realme, and many other learned men, as well of those that are conformable to the State of the Church established, as of those that dissented. Among whom what Our paines were, what Our patience in hearing and replying, and what the indifferencie and vprightnesse of Our iudgement in determining, We leaue to the report of those who heard the same, contenting our Selfe with the sinceritie of Our owne heart therein. But We cannot conceale, that the successe of that Conference was such, as happeneth to many other things, which mouing great expectation before they be entred into, in their issue produce small effects. For Wee found mighty and vehement Informations supported with so weake and slender proofes, as it appeareth vnto Us and Our Councell, that there was no cause why any change should haue bene at all in that which was most impugned, the booke of Common Prayer, containing the forme of the publike Seruice of God heere established, neither in the doctrine which ap-
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A Proclamation for the Vniformitie of Common prayer.

peared to be sincere, nor in the formes and Rites which were iustified out of the practise of the Primitive Church. Notwithstanding, wee thought meet, with consent of the Bishops and other learned men there present, That some small things might rather bee explained then changed, not that the same might not very well haue bene borne with by men, who would haue made a reasonable construction of them: but for that in a matter concerning the Seruice of God Wee were nice, or rather iea- lous, that the publike forme thereof should be free not onely from blame, but from suspicion, so as neither the com- mon Aduersary should haue aduantage to wrest ought therein contained, to o- ther sense then the Church of England intendeth, nor any troublesome or igno- rant person of this Church bee able to take the least occasion of cauil against it: And for that purpose gaue forth Our Commission vnder Our great Seale of England, to the Archbishop of Canterbury and others, according to the forme which the Lawes of this Realme in like case prescribe to be vsed, to make the said Explanation, and to cause the whole Booke of Common prayer, with the same Explanations, to be newly printed. Which being now done, and established anew after so se- rious a deliberation, although Wee doubt not, but all our Subjects both Ministers and others, will receiue the same with such reuerence as appertai- neth, and conforme themselves there- unto euery man in that which him con- cerneth: Yet haue Wee thought it ne- cessary, to make knowne by Proclama- tion Our authorizing of the same, And to require & enioyne all men, aswell Ec- clesiasticall as Temporall, to conforme themselves vnto it, and to the practise thereof, as the onely publike forme of seruing of God, established and allowed to be in this Realme. And the rather, for that all the learned men who were there present, aswell of the Bishops as others, promised their conformitie in

the practise of it, onely making suit to Us, that some few might bee borne with for a time.

Wherefore Wee require all Archbi- shops, Bishops, and all other publike Ministers, aswell Ecclesiasticall as Ciuill, to doe their dueties in causing the same to be obeyed, and in punishing the offenders according to the Lawes of the Realme heretofore established, for the authorizing of the said Booke of Common prayer. And Wee thinke it also necessary, that the said Archbishops and Bishops, doe each of them in his Province and Diocese take order, That euery parish do procure to them- selues within such time as they shall thinke good to limite, one of the said bookes so explained. And last of all, Wee doe admonish all men, that hereafter they shall not expect nor attempt any farther alteration in the Common and publike forme of Gods Seruice, from this which is now established, for that neither wil Wee giue way to any to pre- sume, that Our owne iudgement ha- uing determined in a matter of this weight, shall be swaied to alteration by the friuolous suggestions of any light spirit: neither are Wee ignorant of the inconueniences that doe arise in Go- uernment, by admitting inuouation in things once settled by mature delibera- tion: And how necessary it is to vse con- stancie in the vpholding of the publike Determinations of States, for that such is the vniquietnesse and vnstedfast- nesse of some dispositions, affecting euery yeere new formes of things, as, if they should be followed in their vn- constancie, would make all actions of States ridiculous and contemptible: whereas the steadfast maintaining of things by good aduice established, is the weale of all Common-wealths.

Given at Our Palace of Westminster, the 5. day of March, in the first yeere of Our reigne of Eng- land, France and Ireland, and of Scotland the seuen and thirtieth.

God save the King.

THE PREFACE.

Here was neuer any thing by the wit of man, so well deuised, or so sure established, which in continuance of time hath not bene corrupted, as (among other things) it may plainly appeare by the Common prayers in the Church, commonly called Diuine seruice. The first originall and ground whereof, if a man would search out by the ancient Fathers, hee shall finde that the same was not ordained, but of a good purpose, and for a great aduancement of godlinesse. For they so ordered the matter, that the whole Bible (or the greatest part thereof) should be read ouer once euery yeere, intending thereby that the Clergie, and specially such as were Ministers of the Congregation, should (by often reading and meditation of Gods word) be stirred vp to godlinesse themselves, and be more able to exhort others by wholesome doctrine, and to confute them that were aduersaries to the trueth. And further, that the people, by daily hearing of holy Scripture read in Church, should continually profite more and more in the knowledge of God, and bee the more inflamed with the loue of his true Religion. But these many yeeres passed, this godly and decent order of the ancient Fathers hath bin so altered, broken, and neglected, by planting in vncertain stories, legends, responds, verses, vaine repetitions, commemorations, and synodals, that commonly when any booke of the Bible was begun, before three or foure Chapters were read out, all the rest were vnread. And in this sort the booke of Esay was begun in Aduent, and the booke of Genesis in Septuagesima: but they were onely begun, and neuer read thorow. After like sort were other bookes of holy Scripture vsed. And moreover, whereas S. Paul would haue such language spoken to the people in the Church, as they might vnderstand, and haue profit by hearing the same: the seruice in this Church of England (these many yeeres) hath bene read in Latine to the people, which they vnderstand not: so that they haue heard with their eares onely, and their heart, spirit and minde haue not bene edified thereby.

And furthermore, notwithstanding that the ancient Fathers haue diuided the Psalmes into seuen portions, wherof euery one was called a *Nocturne*: now of late time a few of them haue bene daily said, & often repeated, and the rest vtterly omitted.

Moreover, the number and hardnesse of the rules called the *Pye*, and the manifold changings of the Seruice, was the cause, that to turne the booke onely, was so hard and intricate a matter, that many times there was more businesse to finde out what should be read, then to reade it when it was found out. These inconueniences therefore considered, here is set forth such an order, whereby the same shall be redressed. And for a readinesse in this matter, here is drawen out a Kalender for that purpose, which is plaine and easie to be vnderstood, wherein (so much as may be) the reading of holy Scriptures is so set forth, that all things shall be done in order, without breaking one piece thereof from another. For this cause be cut off Anthemes, Responds, Inuitories, and such like things as did breake the continuall course of the reading of the Scripture. Yet, because there is no remedy, but that of necessity there must bee some rules, therefore certaine rules are here set forth, which as they be few in number,

so they be plaine and easie to bee vnderstood. So that here you haue an order for prayer as touching the reading of holy Scripture, much agreeable to the minde and purpose of the olde Fathers, and a great deale more profitable and commodious, then that which of late was vsed. It is more profitable because here are left out many things, wherof some be vntrue, some vncertaine, some vaine and superstitious, and nothing is ordained to bee read, but the very pure word of God, the holy Scriptures, or that which is euidently grounded vpon the same, and that in such a language and order, as is most easie and plaine for the vnderstanding both of the readers and hearers. It is also more commodious, both for the shortnesse thereof, and for the plainnesse of the order, and for that the rules be few and easie. Furthermore by this order the Curates shall need none other bookes for their publike seruice, but this booke and the Bible: by the meanes wherof the people shall not be at so great charges for books, as in times past they haue bene. And where heretofore there hath bene great diuersity in saying and singing in Churches within this Realme, some following Salisbury vse, some Hereford vse, some the vse of Bangor, some of Yorke, and some of Lincolne: now from hencefoorth all the whole Realme shall haue but one vse. And if any will iudge this way more painefull, because that all things must be read vpon the booke, wheras before by the reason of so often repetition, they could say many things by heart: if those men wil weigh their labour with the profit and knowledge which daily they shall obtaine by reading vpon the booke, they will not refuse the paine, in consideration of the great profite that shall ensue thereof.

And forasmuch as nothing can almost bee so plainly set forth, but doubts may arise in the vse and practise of the same: to appease all such diuersity (if any arise) and for the resolution of all doubts concerning the maner how to vnderstand, do, and execute the things contained in this booke, the parties that so doubt, or diuersly take any thing, shall alway resort to the Bishop of the Diocese, who by his discretion shall take order for the quieting & appeasing of the same, so that the same order bee not contrary to any thing contained in this booke. And if the Bishop of the Diocese be in any doubt, then hee may send for the resolution thereof vnto the Archbishop.

Though it bee appointed in the afore-written Preface, that all things shall be read and sung in the Church in the English tongue, to the end that the Congregation may be thereby edified: yet it is not meant, but when men say Morning and Evening prayer priuately, they may say the same in any language that they themselves doe vnderstand.

And all Priests and Deacons shall be bound to say daily the Morning and Evening prayer, either priuately or openly, except they be let by preaching, studying of Diuinity, or some other urgent cause.

And the Curate that ministrereth in euery Parish Church or Chappell, being at home, and not being otherwise letted, shall say the same in the Parish Church or Chappell where he ministrereth, and shall toll a Bell thereto, a conuenient time before hee begin, that such as be disposed, may come to heare Gods word, and so pray with him.

OF CEREMONIES, WHY SOME BEE abolished, and some reteined.

Such Ceremonies as bee vsed in the Church, and haue had their beginning by the institution of man: some at the first were of godly intent and purpose deuised, and yet at length turned to vanity and superstition: some entred into the Church by vndiscreet deuotion, and such a zeale as was without knowledge, and for because they were winked at in the beginning, they grew daily to more and more abuses, which not onely for their vnprofitablenesse, but also because they haue much blinded the people, and obscured the glory of God, are worthy to bee cut away and cleane reiected. Other there be, which although they haue beene deuised by man, yet it is thought good to reserue them still, as well for a decent order in the Church (for the which they were first deuised) as because they pertaine to edification, whereunto all things done in the Church (as the Apostle teacheth) ought to be referred. And although the keeping or omitting of a Ceremony in it selfe considered, is but a small thing: yet the wilfull and contemptuous transgression and breaking of a common order and discipline, is no small offence before God.

Let all things bee done among you, saith S. Paul, in a seemely and due order. The appointment of the which order pertaineth not to priuate men: therefore no man ought to take in hand, nor presume to appoint or alter any publike or common order in Christs Church, except he be lawfully called and authorized thereunto.

And whereas in this our time, the mindes of men are so diuers, that some thinke it a great matter of conscience, to depart from a peece of the least of their Ceremonies, they be so addicted to their olde customes: and againe on the other side, some bee so new fangled, that they would innouate all things, and so despise the olde, that nothing can like them but that is new: it was thought expedient, not so much to haue respect how to please and satisfie either of these parties, as how to please God, and profite them both. And yet lest any man should be offended, whom good reason might satisfie, here bee certaine causes rendred, why some of the accustomed Ceremonies bee put away, and some reteined and kept still.


Some are put away, because the great excesse and multitude of them hath so increased in these latter dayes, that the burthen of them was intolerable, whereof S. Augustine in his time complained, that they were growen to such a number, that the estate of Christian people was in worse case, concerning that matter, then were the Iewes. And he counselled, that such yoke and burthen should be taken away, as time would serue quietly to doe it.

But what would S. Augustine haue said, if he had seene the Ceremonies of late dayes vsed among vs? whereunto the multitude vsed in his time was not so bee compared. This our excessiue multitude of Ceremonies was so great, and many of them so


darke, that they did more confound and darken, then declare and set forth Christs benefits vnto vs.

And besides this, Christs Gospel is not a ceremoniall Law (as much of Moses Law was) but it is a Religion to serue God, not in bondage of the figure or shadow, but in the freedome of the Spirit, being content onely with those Ceremonies which doe serue to a decent order, and godly discipline, and such as be apt to stirre vp the dull minde of man to the remembrance of his duty to God, by some notable and speciall signification, whereby hee might be edified.

Furthermore, the most weighty cause of the abolishment of certaine Ceremonies was, that they were so farre abused, partly by the superstitious blindness of the rude and vnlearned, and partly by the vnstable auarice of such as sought more their owne lucre, then the glory of God, that the abuses could not well bee taken away, the thing remaining still. But now as concerning those persons, which peradventure will bee offended, for that some of the olde Ceremonies are reteined still: if they consider, that without some Ceremonies it is not possible to keepe any order, or quiet discipline in the Church, they shall easily perceiue iust cause to reforme their judgments. And if they thinke much that any of the olde doe remaine, and would rather haue all deuised anew: then such men, granting some Ceremonies conuenient to be had, surely where the old may be well vsed, there they cannot reasonably reprove the olde, onely for their age, without bewraying of their owne folly. For in such a case, they ought rather to haue reuerence vnto them for their antiquitie, if they will declare themselves to bee more studious of vniuersity and concord, then of innouations and new fanglenesse, which (as much as may bee, with the true setting forth of Christs Religion) is alwayes to be eschewed. Furthermore, such shall haue no iust cause with the Ceremonies reserued to bee offended. For as those bee taken away which were most abused, and did burden mens consciences without any cause: so the other that remaine, are reteined for a discipline and order, which (vpon iust causes) may bee altered and changed, and therefore are not to be esteemed equall with Gods Law. And moreover, they bee neither darke nor dumbe Ceremonies, but are so set forth, that euery man may vnderstand what they doe meane, and to what vse they doe serue. So that it is not like, that they in time to come, should be abused as other haue beene. And in these our doings wee condemne no other Nations, nor prescribe any thing, but to our owne people onely. For wee thinke it conuenient, that euery Countrey should vse such Ceremonies, as they shall thinke best to the setting forth of Gods honour and glory, and to the reducing of the people to a most perfect and godly lining, without error or superstition: And that they should put away other things, which from time to time they perceiue to bee most abused, as in mens ordinances it often chaunceth diuersly, in diuers Countreys.


¶ The Table and Kalender expressing the order of the Psalmes, to be said at Morning and Euening Prayer thorow-
out the yeere, except certaine Proper Feasts, as in the Rules
following more plainely appeare.

¶ The order how the Psalter
is appointed to be read.

 He Psalter shall be read through once
every moneth. And because that some
Moneths be longer then some other
be, it is thought good to make them
even by this meanes. To every moneth
shall be appointed, as concerning this purpose, iust
thirtie dayes.

And because Ianuary and March haue one day a-
boue the said number: and Februarie which is pla-
ced betwene them both, hath onely xxviii. dayes:
February shall borrow of either of the Moneths of
Ianuary and March one day: and so the Psalter which
shalbe read in February, must begin at the last day of
Ianuary, and end the first day of March.


And whereas May, Iuly, August, October and De-
cember haue xxxi. dayes apiece: it is ordered that
the Psalmes shall bee read the last day of the said


moneths, which were read the day before, so that the
Psalter may beginne againe the first day of the next
moneth ensuing

Now to know what Psalms shalbe read every day,
looke in the Kalender the number that is appointed
for the Psalmes, & then find the same number in the
Table placed at the end of the Kalender for that pur-
pose: & vpon that number shal you see what Psalms
shal be said at Morning and Euening prayer.

And where the Cxix. Psalme is diuided into xxii.
portions, and is ouerlong to be read at one time: it
is so ordered, that at one time shall not be read a-
boue foure or fise of the said portions, as you shall
perceiue to be noted in this Table following.

And here is also to bee noted, that in this Table
and in all other parts of the Seruice, where any
Psalmes are appointed, the number is expressed after
the great English Bible, which from the ix. Psalme,
vnto the Cxlviii. Psalme, following the dinision of
the Hebrewes, doth vary in number from the com-
mon Latin translation.


¶ The order how the rest of the holy Scripture (beside
the Psalmes) is appointed to bee read.

 He Old testament is appointed for the
first Lessons at Morning and Euening
prayer, and shalbe read through euery
yeere once, except certaine Books and
Chapters which be least edifying, and
might best be spared, and therefore be left vntread.

The New Testament is appointed for the second
Lessons at Morning and Euening prayer, and shalbe
read ouer orderly euery yeere thrice beside the Epi-
stles and Gospels: except the Reuelation, out of the
which there be only certaine Lessons appointed vpon
diuers proper Feasts.

And to know what Lessons shalbe read euery day:
Finde the day of the moneth in the Kalender fol-
lowing, and there ye shall perceiue the Bookes and
Chapters that shall be read for the Lessons both at
Morning and Euening prayer.

And heere is to be noted, that whensoever there be
any proper Psalmes or Lessons appointed for the Sun-
dayes, or for any Feast, moouable or vnmouable:
then the Psalmes and Lessons appointed in the Ka-
lendar, shalbe omitted for that time.

Yee must note also, that the Collect, Epistle, and

Gospel, appointed for the Sunday, shall serue all the
weeke after, except there fall some Feast that hath his
proper.

When the yeeres of our Lord may bee diuided
into foure euen parts, which is euery fourth yeere,
then the Sunday letter leapeth, and that yeere the
Psalmes and Lessons which serue for the 23. day of
February, shall be read againe the day following, ex-
cept it be Sunday, which hath proper Lessons of the
Old Testament appointed in the Table seruing to
that purpose.

Also, wheresoever the beginning of any Lesson,
Epistle or Gospel is not expressed, there ye must
begin at the beginning of the Chapter.

And wheresoever is not expressed how farre shall
bee read: there yee shall reade to the end of the
Chapter.

Item, so often as the first Chapter of S. Matthew,
is read either for Lesson or Gospel, yee shall begin
the same at verse 18. Now the birth of Iesus Christ,
&c. And the third Chapter of S. Lukes Gospel shall
bee read vnto the middle of verse xxiii. Being as
was supposed the sonne of Ioseph, &c.

¶ PROPER

**¶ PROPER LESSONS TO BE READ FOR
THE FIRST LESSONS BOTH AT MORNING
and Euening prayer, on the Sundayes throughout the yeere,
and for some alio the second Lessons.**

<i>¶ Sundayes of Aduent.</i>	<i>¶ Mattens.</i>	<i>¶ Euenfong.</i>
T HE first	Esai.	Esai ii.
ii.	v.	xxiii.
iii.	xxv.	xxvi.
iiii.	xxx.	xxxii.
<i>¶ Sundayes after (hr)stmas.</i>		
The first	Esai xxxvii.	Esai xxxviii.
ii.	xli.	xlii.
<i>¶ Sundayes after the Epipha- nie.</i>		
The first	Esai xliiii.	Esai xlv.
ii.	li.	liii.
iii.	lv.	lii.
iiii.	lvii.	liiii.
v.	lix.	lxiii.
<i>¶ Septuagesima.</i>	Genesis i.	Genesis ii.
<i>¶ Sexagesima.</i>	Genesis iii.	vi.
<i>¶ Quinquagesi.</i>	Genesis ix.	xii.
<i>¶ Lent.</i>		
First Sunday.	Genesis xix.	Genesis xxii.
ii.	xxvii.	xxxiii.
iii.	xxxix.	xlii.
iiii.	Genesis xlii.	Genesis xlv.
v.	Exod. iii.	Exod. v.
vi.	ix.	x.
<i>¶ Easter day.</i>		
i. Lesson.	Exod. xii.	Exod. xiii.
ii. Lesson.	Rom. vi.	Actes ii.

¶ Sundayes after Easter.

	<i>¶ Mattens.</i>	<i>¶ Euenfong.</i>
T HE first	Numb. xvi.	Numb. xxii.
ii.	xxii.	xxv.
iii.	Deut. iii.	Deut. v.
iiii.	vi.	vii.
v.	viii.	ix.
<i>¶ Sunday after ascension day.</i>	Deut. xii.	Deut. xiii.
<i>¶ Whitsunday.</i>		
i. Lesson.	Deut. xvi.	Wisedome i.
ii. Lesson.	Actes x. Then Pe- ter opened his mouth, &c.	Act. xix. it fortu- ned, &c. vnto, After these, &c.
<i>¶ Trinitie Sun- day.</i>		
i. Lesson.	Genesis xviii.	Iosuah i.
ii. Lesson.	Mtth. iii.	

¶ Sundayes after Trinity.

	<i>¶ Mattens.</i>	<i>¶ Euenfong.</i>
F irst Sunday.	Iosuah x.	Iosuah xxiii.
ii.	Iudicum iii.	Iudicum v.
iii.	i. Sam. ii.	i. Sam. iii.
iiii.	i. Sam. xii.	i. Sam. xiii.
v.	xv.	xvi.
vi.	ii. Sam. xii.	ii. Sam. xx i.
vii.	xxii.	xxiii.
viii.	i. King xiii.	ii. Kings xvii.
ix.	xviii.	xix.
x.	xxi.	xxii.
xi.	ii. King v.	ii. Kings ix.
xii.	x.	xviii.
xiii.	ix.	xxiii.
xiiii.	Ieremie v.	Ieremie xxii.
xv.	xxxv.	xxxvi.
xvi.	Ezech. ii.	Ezech. xiii.
xvii.	xvi.	xviii.
xviii.	xx.	xxiii.
xix.	Daniel iii.	Daniel vi.
xx.	Ioel ii.	Micah. vi.
xxi.	Abac ii.	Prouerb. i.
xxii.	Prouerbes ii.	Prouerbes iii.
xxiii.	xi.	xii.
xxiiii.	xiii.	xiiii.
xxv.	xv.	xvi.
xxvi.	xvii.	xix.

¶ Lessons proper for holy dayes.

	<i>¶ Mattens.</i>	<i>¶ Euenfong.</i>
S. Andrew.	Prouerbes xx.	Prouerbes xxii.
<i>¶ S. Thomas Apost.</i>	xxiii.	xxiiii.
<i>¶ Natiuite of Christ.</i>		
i. Lesson.	Esai ix.	Esai vii. God spake once a- gaine to Achaz.
ii. Lesson.	Luke ii. vnto And vnto men good will.	Titus iii. The kindnesse and loue, &c.
<i>¶ S. Steuen.</i>		
i. Lesson.	Prouerbes xxviii.	Eccles. iiiii.
ii. Lesson.	Actes vi and vii. Steuen full of faith, &c. vnto And when for- tie yeres &c.	Actes vii. When forty yeres were &c. vnto Steue full of the holy Ghost, &c.
<i>¶ S. Iohn.</i>		
i. Lesson.	Eccle. v.	Eccles. vi.
ii. Lesson.	Apoca. i.	Apoca. xxii.

Proper Lessons.

	<i>g Mattens.</i>	<i>g Euenfong.</i>		<i>g Mattens.</i>	<i>g Euenfong.</i>
<i>g Innocents day.</i>	Iere. xxxi. vnto Moreover I heard Ephraim Genesis xvii.	Wisd. i.	<i>g Ascension day</i>	Deuter. x.	ii. King. ii.
<i>g Circumcision.</i> i. Lesson.	Rom. ii.	Deu. x. And now Israel, &c. Coloss. ii.	<i>g Monday in Whitsun weeke.</i> i. Lesson.	Gen. xi. vnto These are the generations of Sem,	Num. xi. Gather vnto me, &c. vnto Moses and the, &c.
ii. Lesson. <i>Epiphanie.</i> i. Lesson. ii. Lesson.	Esa. ix. Luke iii. vnto So that he was sup- posed to be &c.	Esa. xlix. Iohn ii. vnto Af- ter this he wēt to Capernaum.	ii. Lesson.	i. Cor. xii. i. Sam. xix. Da- uid came to Samuel, &c.	Dent. xxx.
<i>g Conuerfion of S. Paul.</i> i. Lesson. ii. Lesson.	Wisdome v. Acts xxii. vnto They heard him Wisdome ix.	Wisdome vi. Acts xxvi.	<i>g Tuesday in Whitsun- weeke.</i>		
<i>g Purification of Marie.</i>		Wisdome xii.	<i>g S. Barnabe.</i> i. Lesson. ii. Lesson.	Eccle. x. Acts xiii.	Eccle. xii. Acts xv. vnto Af- ter certain daies.
<i>g S. Matthias.</i>	Wisdome xix.	Eccle. i.	<i>g S. Iohn Bap- tist.</i> i. Lesson. ii. Lesson.	Mal. iii. Matth. xiii.	Mal. iii. Matth. xiii. vnto When Iesus, &c.
<i>g Annunciat. of Marie.</i>	Ecclesiastes ii.	Eccle. iii.	<i>g S. Peter.</i> i. Lesson. ii. Lesson.	Eccl. xv. Acts iii.	Eccl. xix. Acts iii.
<i>g Wednesday be- fore Easter.</i>	Osee xiii.	Osee xiii.	<i>g S. James.</i>	Eccl. xxi.	Eccl. xxii.
<i>g Thursday be- fore Easter.</i>	Daniel ix.	Ierem. xxxi.	<i>g S. Bartholom.</i>	xxxv.	xxxv.
<i>g Good Friday.</i>	Genesis xxii.	Esa. liii.	<i>g S. Matthew.</i>	xxxv.	xxxviii.
<i>g Easter euen.</i>	Zacharie ix.	Exodus xiii.	<i>g S. Michael.</i>	xxxix.	xlii.
<i>g Monday in Ea- ster weeke.</i> i. Lesson. ii. Lesson.	Exodus xvi. Matth. xxviii.	Exodus xvii. Acts iii.	<i>g S. Luke.</i>	li.	Iob i.
<i>g Tuesday in Ea- ster weeke.</i> i. Lesson. ii. Lesson.	Exodus xx. Luk. xxiii. vn- to And behold two of them. Eccle. iii.	Exod. xxxii. i. Cor. xv.	<i>g Simon and Iude.</i> i. Lesson.	Iob xlii. xlv.	Iob xlii.
<i>g S. Marke.</i>	Eccle. vii.	Eccle. v.	<i>g All Saints.</i> i. Lesson. ii. Lesson.	Wisdome iii. vn- to, Blessed is ra- ther the &c. Heb. xi. xii. Saints by faith vnto, If ye endure, &c.	Wisdome v. vnto His ieloufie also Apoc. xix. vnto And I saw an Angel stand.

¶ Proper Psalmes on certaine dayes.

	<i>g Mattens.</i>	<i>g Euenfong.</i>		<i>g Mattens.</i>	<i>g Euenfong.</i>
<i>Christmas day.</i>	Psalmes xix. xlv. lxxxv.	Psalm. lxxxix. cx. cxxxii.	<i>Ascension day.</i>	Psalm. viii. xv. xxi.	Psalm. xxiii. lxviii. cviii.
<i>Easter day.</i>	ii. lvii. cxi.	cxiii. cxviii. cxviii.	<i>Whitsunday.</i>	xlvi. lxv.	ciii. cxiv.



THE ORDER OF THE
Psalmes to be said at Morning
and Evening Prayer

Morning prayer. | Evening prayer.

1	1.2.3.4.5.	6.7.8.
2	9.10.11.	12.13.14.
3	15.16.17.	18.
4	19.20.21.	22.23.
5	24.25.26.	27.28.29.
6	30.31.	32.33.34.
7	35.36.	37.
8	38.39.40.	41.42.43.
9	44.45.46.	47.48.49.
10	50.51.52.	53.54.55.
11	56.57.58.	59.60.61.
12	62.63.64.	65.66.67.
13	68.	69.70.
14	71.72.	73.74.
15	75.76.77.	78.
16	79.80.81.	82.83.84.85.
17	86.87.88.	89.
18	90.91.92.	93.94.
19	95.96.97.	98.99.100.101.
20	102.103.	104.
21	105.	106.
22	107.	108.109.
23	110.111.112.113.	114.115.
24	116.117.118.	119. Inde 4.
25	Inde 5.	Inde 4.
26	Inde 5. (124.125.	Inde 4. (130.131.
27	120.121.122.123.	126.127.128.129.
28	132.133.134.135.	136.137.138.
29	139.140.141.	142.143.
30	144.145.146.	147.148.149.150.



These to be obserued for Holy dayes,
and none other,

That is to say, All Sundayes in the yere. The dayes of the Feasts of the Circumcision of our Lord Iesus Christ. Of the Epiphany. Of the Purification of the blessed Virgin. Of S. Matthias the Apostle. Of the Annunciation of the blessed Virgin. Of S. Marke the Euangelist. Of S. Philip and Iacob the Apostles. Of the Ascension of our Lord Iesus Christ. Of the Natiuitie of S. Iohn Baptist. Of S. Peter the Apostle. Of S. James the Apostle. Of S. Bartholomew the Apostle. Of S. Matthew the Apostle. Of S. Michael the Archangel. Of S. Luke the Euangelist. Of S. Simon and Iude the Apostles. Of all Saints. Of S. Andrew the Apostle. Of S. Thomas the Apostle. Of the Natiuitie of our Lord. Of S. Stephen the Martyr. Of S. Iohn the Euangelist. Of the holy Innocents. Munday and Tuesday in Easter weeke. Munday and Tuesday in Whitlun weeke.



To finde Easter for euer.

Prime.	A	B	C	D	E	F	G
i	Apr. 9.	10	11	12	6	7	8
ii	Mar. 26	27	28	19	30	31	Ap. 1
iii	Apr. 16	17	18	19	30	14	15
iiii	Apr. 9.	3	4	5	6	7	8
v	Mar. 26	27	28	29	30	24	25
vi	Apr. 16	17	18	12	13	14	15
vii	Apr. 2.	3	4	5	6	Ma. 31	Ap. 1
viii	Apr. 23	24	25	19	20	21	22
ix	Apr. 9.	10	11	12	13	14	8
x	Apr. 2.	3	Ma. 28	29	30	31	Ap. 1
xi	Apr. 16	17	18	19	20	21	22
xii	Apr. 9.	10	11	5	6	7	8
xiii	Mar. 26	27	28	29	30	31	25
xiiii	Apr. 16	17	18	19	13	14	15
xv	Apr. 2.	3	4	5	6	7	8
xvi	Mar. 26	27	28	22	23	24	25
xvii	Apr. 16	10	11	12	13	14	15
xviii	Apr. 2.	3	4	5	Ma. 30	31	Ap. 1
xix	Apr. 23	24	18	19	20	21	12

When yee haue found the Sunday Letter in the vppermost Line, guide your eye downward from the same, till ye come right ouer the Prime, and there is shewed both what Moneth, and what day of the Moneth Easter falleth that yee.

Septuagesima.	} before Easter.	ix. weekes.
Sexagesima.		viii. weekes.
Quinquagesima.		vij. weekes.
Quadragesima.		vj. weekes.
Rogations.	} after Easter.	v. weekes.
Whitsunday.		vij. weekes.
Trinitie Sunday.		viiij. weekes.

A rule to know when the Terme be-
ginneth and endeth.

Hillarie Terme beginneth the xxiiij. day of Ianuarie (if it be not Sunday: if it be Sunday, then the next day after) and endeth the xij. of February.

E After Terme beginneth xvij. dayes after Easter day, and endeth foure daies after the Ascension day

T Rinitie Terme beginneth twelue dayes after Whitsunday, and endeth the Wednesday fortnight after.

M Ichaclmas Terme beginneth the ix. day of October, if it be not Sunday, and endeth the xxvij. of Nouember.

AN ALMANACKE FOR XLV. YEERES.

The yeere of our L O R D.	The Golden number.	Dominical Letter.	Septuage- sima.	The first day of Lent.	Easter day.	Rogation weeke.	Ascension day.	Whitsun- day.	Aduent Sunday.
1597.	ii.	B	23. Ianuary	9. Febr.	March 27.	2. Mai.	5. Mai.	15. Mai.	27. Nou.
1598.	iii.	A	12. Febr.	1. March.	April. 16.	22.	25.	4. Iune.	3. Decem.
1599.	iiii.	G	4. Febr.	21. Febr.	8.	14.	17.	27. Mai.	2.
1600.	v.	F E	30. Ian.	6.	March 23.	28. Apr	1.	11.	30. Nou.
1601.	vi.	D	8. Febr.	25.	April. 13.	18. Mai.	21.	31.	29.
1602.	vii.	C	31. Ian.	17.	4.	10.	13.	23.	28.
1603.	viii.	B	20. Febr.	9. March	24.	30.	2. Iunc.	12. Iunc.	27.
1604.	ix.	A G	5.	22. Febr.	8.	14.	27. Mai	17. Mai.	2. Decem.
1605.	x.	F	27. Ian.	13.	March 31.	6.	9.	19.	1.
1606.	xi.	E	16. Febr.	5. March.	April 20.	26.	29.	8. Iune.	30. Nou.
1607.	xii.	D	1. Febr.	18. Febr.	5.	11.	14.	24. Mai.	29.
1608.	xiii.	C B	24. Ian.	10.	March 27.	2.	5.	15.	27.
1609.	xiiii.	A	12. Febr.	1. March.	April 16.	22.	25.	4. Iune.	3. Decem.
1610.	xv.	G	4.	21. Febr.	8.	14.	17.	27. Mai.	2.
1611.	xvi.	F	20. Ian.	6.	March 24.	29. Apr.	2.	12.	1.
1612.	xvii.	E D	9. Febr.	25.	April 12.	18. Mai.	21.	31.	Noue. 29.
1613.	xviii.	C	31. Ian.	17.	4.	10.	13.	23.	28.
1614.	xix.	B	20. Febr.	9. March.	24.	30.	2. Iune.	12. Iune.	27.
1615.	i.	A	5.	22. Febr.	9.	15.	18. Mai.	28. Mai.	3. Decem.
1616.	ii.	G F	29. Ian.	14.	March 31.	6.	9.	19.	1.
1617.	iii.	E	16. Febr.	5. March.	April 20.	26.	29.	3. Iune.	30. Nou.
1618.	iiii.	D	1.	18. Febr.	5.	11.	14.	24. Mai.	29.
1619.	v.	C	24. Ian.	10.	March 28.	3.	6.	16.	28.
1620.	vi.	B A	13. Febr.	1. March	April 16.	22.	25.	4. Iune.	3. Decem.
1621.	vii.	G	28. Ian.	14. Febr.	1.	7.	10.	20. Mai.	2.
1622.	viii.	F	17. Febr.	6. March.	21.	27.	30.	9. Iune.	1.
1623.	ix.	E	9. Febr.	26. Febr.	13.	19.	22.	1.	30. Nou.
1624.	x.	D C	25. Ian.	11.	March 28.	3. Mai.	6.	16. Mai.	28.
1625.	xi.	B	13. Febr.	2. March.	April 17.	23.	26.	5. Iune.	27.
1626.	xii.	A	5.	22. Febr.	9.	15.	18.	28. Mai.	3. Decem.
1627.	xiii.	G	21. Ian.	7.	March 25.	30. Apr.	3.	13.	2.
1628.	xiiii.	F E	10. Febr.	27.	April 13.	19. Mai.	22.	1. Iune.	30. Nou.
1629.	xv.	D	1.	18.	5.	11.	14.	24. Mai.	29.
1630.	xvi.	C	24. Ian.	10.	March 28.	3.	6.	16.	28.
1631.	xvii.	B	6. Febr.	23.	April 10.	16.	19.	29.	27.
1632.	xviii.	A G	29. Ian.	20.	1.	7.	10.	20.	2. Decem.
1633.	xix.	F	17. Febr.	6. March.	April 21.	27.	30.	9. Iune.	1.
1634.	i.	E	2. Febr.	19. Febr.	6.	12.	15.	25.	30. Nou.
1635.	ii.	D	25. Ian.	11. Febr.	March. 29.	4.	7.	17. Mai.	29.
1636.	iii.	C B	14. Febr.	2. March.	April 17.	23.	26.	5. Iune.	27.
1637.	iiii.	A	5.	22. Febr.	9.	15.	18.	28. Mai.	3. Decem.
1638.	v.	G	21. Ian.	7.	March 25.	30. Apr	3.	13.	2.
1639.	vi.	F	10. Febr.	27.	April 13.	20. Mai.	23.	1. Iune.	1.
1640.	vii.	E D	2.	19.	5.	11.	14.	24. Mai.	29. Nou.
1641.	viii.	C	21. Ian.	10. March	25.	31.	3. Iune.	17. Iune.	28.

THE GOLDEN NUMBER.

THE GOLDEN NUMBER is so called, because it was written in the Kalender with letters of Gold, right at that day whereon the Moone changed: and it is the space of 19. yeeres, in the which the Moone returneth to the selfe same day of the Sunne: and therefore it is also called the Circle of the Moone, in the which the Solstices and Equinoxials doe returne to al one point in the Zodiaque.

¶ To finde it every yeere, you must adde one yeere of CHRIST (for CHRIST was borne one yeere of the 19. already past) then diuide the whole by

19. and that which resteth, is the GOLDEN NUMBER for that yeere: if there bee no surplussage, it is then 19.

¶ Note that the GOLDEN NUMBER and Dominical letter doeth change euery yeere the first day of Ianuary.

¶ Note also that the yeere of our L O R D beginneth the xxv. day of March, the same day supposed to be the first day vpon which the world was Created, and the same day when CHRIST was conceived in the Wombe of the Virgine Mary.

January hath xxxj. dayes.

Morning prayer. Evening prayer.

	1. Lesson	2. Lesson	1. Lesson	2. Lesson
1 A New yeres day.	Gen. 17.	Rom. 2.	Deut. 10	Col. 3.
2 b	Gen. 1.	Matth. 1.	Gene. 2	Rom. 1
3 c	3	2	4	2
4 d	5	3	6	3
5 e	7	4	8	4
6 f Epiphanie.	Esa. 60.	Luke 3.	Esa. 49.	Ioh. 2.
7 g	Gen. 9.	Matth. 5.	Gen. 12.	Rom. 5.
8 A Lucian.	13	6	14	6
9 b	15	7	16	7
10 c	17	8	18	8
11 d	19	9	20	9
12 e Sol in Aq.	21	10	22	10
13 f Hilarie.	23	11	24	11
14 g	25	12	26	12
15 A	27	13	28	13
16 b	29	14	30	14
17 c	31	15	32	15
18 d Prisca.	33	16	34	16
19 e	35	17	37	1. Cor. 1
20 f Fabian.	38	18	39	2
21 g Agnes.	40	19	41	3
22 A Vincent.	43	20	43	4
23 b	44	21	45	5
24 c	46	22	47	6
25 d Com. of	Wisd. 5.	Acts. 22.	Wisd. 6.	Act. 26
26 e Paul.	Gen. 48.	Matt. 23.	Gen. 49.	1. Cor. 7
27 f	50	24	Exod. 1.	8
28 g	Exod. 2.	25	3	9
29 A	4	26	5	10
30 b	7	27	8	11
31 c	9	28	10	12

February hath xxviij. dayes.

Morning prayer. Evening prayer.

	1. Lesson	2. Lesson	1. Lesson	2. Lesson
1 d Fast.	Exo. 11	Mar. 1.	Exo. 12.	1 Co. 13
2 e Pu. of Ma	Wisd. 9	2	Wisd. 12.	14
3 f Blasii.	Exo. 13.	3	Exo. 14	15
4 g	15	4	16	16
5 A Agatha.	17	5	18	2. Cor. 1
6 b	19	6	20	2
7 c	21	7	22	3
8 d	23	8	24	4
9 e	25	9	25	5
10 f	27	10	27	6
11 g Sol in Pis.	Leuit 19	11	20.	7
12 A	26	12	Num. 11	8
13 b	Num. 12	13	13	9
14 c Valentine.	14	14	16	10
15 d	17	15	18	11
16 e	21	16	22	12
17 f	23	Lu. di. 1.	24	13
18 g	25	di. 1.	27	Gal. 1.
19 A	30	2	31	2
20 b	32	3	35	3
21 c	35	4	Deut. 1	4
22 d	Deut. 3.	5	3	5
23 e Fast.	4	6	5	6
24 f S. Mat-	Wisd. 19.	7	Eccle. 1.	Eph. 1.
25 g thian	Deut. 6.	8	Deut. 7.	2.
26 A	8	9	9	3
27 b	10	10	11	4
28 c	12	11	12	5

March hath xxxj. dayes.

Morning prayer. Evening prayer.

	1. Lesson	2. Lesson	1. Lesson	2. Lesson
1 d David.	Deu. 16.	Luk. 12	Deut. 17	Ephe. 6
2 e Cedde.	18	13	19	Phil. 1
3 f	20	14	21	2
4 g	22	15	24	3
5 A	25	16	26	4
6 b	27	17	28	Col. 1.
7 c Perpetue.	29	18	30	2
8 d	31	19	32	3
9 e	33	20	34	4
10 f	Iosue 1.	21	Iosue 2.	1. Th. 1
11 g Equin.	3	22	4	2
12 A Gregory.	5	23	6	3
13 b Sol in Ar.	7	24	8	4
14 c	9	Iohn 1.	10	5
15 d	23	2	24	1. Th. 1
16 e	Iudg. 1.	3	Iudg. 2.	2
17 f	3	4	4	3
18 g Edward.	5	5	6	4. Tim. 1
19 A	7	6	8	2. 3
20 b	9	7	10	4
21 c Benedict.	11	8	12	5
22 d	13	9	14	6
23 e	15	10	16	1. Tim. 2
24 f	17	12	18	2
25 g Annun. of	Eccle. 2.	12	Eccle. 3.	3
26 A Mary.	Iudg. 15	13	Iudg. 20	4
27 b Ini. R. Car.	21	14	Ruth 1.	1. Titus 1
28 c	Ruth 2.	15	3	2. 3
29 d	4	16	1. Sam. 1	Phile.
30 e	1. Sam. 2	17	3	Heb. 1.
31 f	4	18	5	2

April hath xxx. dayes.

Morning prayer. Evening prayer.

	1. Lesson	2. Lesson	1. Lesson	2. Lesson
1 g	1. King. 6	Ioh. 19.	1. King. 7	Hebr. 3.
2 A	8	20	9	4
3 b Richard.	10	21	11	5
4 c Ambrose	12	Acts. 1.	13	6
5 d	14	2	15	7
6 e	16	3	17	8
7 f	18	4	19	9
8 g	20	5	21	10
9 A	22	6	23	11
10 b	24	7	25	12
11 c	26	8	27	13
12 d Sol in Tau.	28	9	29	1. Sam. 2
13 e	30	10	31	2
14 f	1. Sam. 1	11	2. Sam. 2	3
15 g	3	12	4	4
16 A	5	13	6	5
17 b	7	14	8	1. Pet. 1
18 c	9	15	10	2
19 d Alphage	11	16	12	3
20 e	13	17	14	4
21 f	15	18	16	5
22 g	17	19	18	1. Pet. 2
23 A S George	19	20	20	2
24 b	21	21	22	3
25 c Marke E.	Eccle. 4.	22	Eccle. 5	1. Ioh. 2
26 d Angel.	1. Sam. 23	23	1. Sam. 24	2
27 e	1. kin. 1.	24	1. kin. 2.	3
28 f	3	25	4	4
29 g	5	26	6	5
30 A	7	27	8	2. 3. Ioh

¶ May hath xxxj. dayes.

		Morning prayer.		Evening prayer.	
		1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
1	b	Philip and	Eccle. 7.	Act. 8.	Eccle. 9.
2	c	Jacob.	1. king. 9.	28	1. ki. 10.
3	d	Invention	11	Mat. 1.	12
4	e	of the	13	3	14
5	f	croffe.	15	3	16
6	g	Iohn Port.	17	4	18
7	A		19	5	20
8	b		21	6	22
9	c		2. king. 1.	7	7. ki. 3
10	d		3	8	4
11	e		5	9	6
12	f	Sol in Ge.	7	10	8
13	g		9	11	10
14	A		11	12	12
15	b		13	13	14
16	c		15	14	16
17	d		17	15	18
18	e		19	16	20
19	f	Dunstane.	21	17	22
20	g		23	18	24
21	A		25	19	Eza. 2.
22	b		1. Efd. 3.	20	4
23	c		5	21	6
24	d		7	23	9
25	e		2. Efd. 1.	23	Neh. 2
26	f	Augustine	4	24	5
27	g		6	25	8
28	A		9	26	10
29	b		13	27	Hest. 1
30	c		Hest. 2.	28	3
31	d		4	Mar. 1.	5

¶ June hath xxx. dayes.

		Morning prayer.		Evening prayer.	
		1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
1	e	Hest. 6.	Mar. 2.	Hest. 7	1. Cor. 15
2	f	8	3	9	16
3	g	Nichom.	lob. 1.	4	1. Cor. 1
4	A	3	5	4	2
5	b	Bonifase	5	6	3
6	c		7	8	4
7	d		9	10	5
8	e		11	12	6
9	f		13	14	7
10	g		15	16	8
11	A	Bar. Apo.	Eccle. 10.	Act. 14	Eccle. 12
12	b	Sol in Ca.	lob. 17. 18	Mar. 12	lob. 19
13	c	Sol. esti.	20	13	21
14	d		22	14	23
15	e		24. 25.	15	26. 27.
16	f		28	16	29
17	g		30	Luke. 1	31
18	A		32	2	33
19	b		34	3	35
20	c	Edward.	36	4	37
21	d		38	5	39
22	e		40	6	41
23	f	Fast.	42	7	Prou. 1
24	g	Iob. Bapt.	Mal. 3.	Mat. 3.	Mal. 4.
25	A		Prou. 2.	Luk. 8.	Pro. 3.
26	b		4	9	5
27	c		6	10	7
28	d	Fast.	8	11	9
29	e	S. Peter	Eccle. 15.	Act. 3.	Eccle. 19
30	f		Prou. 10.	Luk. 12	Pro. 11

¶ Iuly hath xxxj. dayes.

		Morning prayer.		Evening prayer.	
		1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
1	g	Visit. Ma.	Prou. 12	Luk. 13	Prou. 13
2	A		14	14	15
3	b	Martin.	16	15	17
4	c		18	16	19
5	d		20	17	21
6	e	Dogdays	22	18	23
7	f		24	19	25
8	g		26	20	27
9	A		28	21	29
10	b		31	22	Eccle. 1
11	c		Eccle. 2.	23	3
12	d	Sol in Leo	4	24	5
13	e		6	Ioh. 1.	7
14	f		8	2	9
15	g	Swithun.	10	3	11
16	A	Augustin.	12	4	Iere. 1.
17	b		Iere. 2.	5	3
18	c		4	6	5
19	d		6	7	7
20	e	Margaret	8	8	9
21	f		10	9	11
22	g	Magdal.	12	10	13
23	A		14	11	15
24	b	Fast.	16	12	17
25	c	Iam. Ap.	Eccle. 21	13	Eccle. 29
26	d	Anne.	Iere. 8	14	Iere. 19
27	e		20	15	21
28	f		22	16	23
29	g		24	17	25
30	A		26	18	27
31	b		27	19	29

¶ August hath xxxj. dayes.

		Morning prayer.		Evening prayer.	
		1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
1	c	Lammas.	Iere. 30.	Ioh. 20	Iere. 31
2	d		32	21	33
3	e		34	Act. 1.	35
4	f		36	2	37
5	g		38	3	39
6	A	Transfig.	40	4	41
7	b	Name of	42	5	43
8	c	Iel.	44	6	45. 46
9	d		47	7	48
10	e	Laurence	49	8	50
11	f		51	9	52
12	g	Sol in Vi.	Lamen. 1.	10	Lam. 2.
13	A		3	11	4
14	b		5	12	Eze. 2.
15	c		Ezech. 3.	13	6
16	d		7	14	13
17	e		14	15	18
18	f		33	16	34
19	g		Dan. 1.	17	Dan. 2.
20	A		3	18	4
21	b		5	19	6
22	c		7	20	8
23	d	Fast.	9	21	10
24	e	Bart. A.	Eccle. 25.	22	Ec. 39.
25	f		Dan. 11.	23	Dan. 12
26	g		(*)	24	14
27	A		Osec. 1.	25	Osec. 2. 3.
28	b	Augustin	4	26	5. 6.
29	c	Behead.	7	27	8
30	d	of Iohn.	9	28	10
31	e		11	Mar. 1.	12

*) Note, that the 13. of Daniel, touching the History of Susanna, is to bee read vntill these wordes And King Affyages, &c.

September hath xxx. dayes.

Morning prayer. Evening prayer.

	1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
1 f	Gylax.	Ofec. 13.	Mat. 2.	Ofec. 14.
2 g		Ioel. 1.	3	3
3 A		3	4	4
4 b		Amos. 2.	5	5
5 c	Dog daies.	4	6	6
6 d	end.	6	7	7
7 e	Enur. bilh.	8	8	8
8 f	Nat. of Ma.	Abdi. 1.	9	9
9 g		Ion. 2. 3.	10	10
10 A		Mich. 1.	11	11
11 b		3	12	12
12 c	Sol in Lib.	9	13	13
13 d		7	14	14
14 e	Holy cross.	Naum. 2.	15	15
15 f	Agumoc.	Abac. 1.	16	16
16 g	Autum.	3	17	17
17 A	Lambert.	Soph. 2.	18	18
18 b		Agge. 1.	19	19
19 c		Zacha. 1.	20	20
20 d	Fast.	4. 5.	21	21
21 e	S. Matthew	Eccl. 35.	22	22
22 f		Zach. 7.	23	23
23 g		9	24	24
24 A		11	25	25
25 b		13	26	26
26 c	Cyprian.	Mala. 1.	27	27
27 d		3	28	28
28 e		Tobi. 1.	Mar. 1.	Tobi. 2.
29 f	S. Michael.	Eccl. 39.	2	Eccl. 44.
30 g	Hierome.	Tob. 3.	3	Tobi. 4.

October hath xxx. dayes.

Morning prayer. Evening prayer.

	1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
1 A	Renige.	(*) Mar. 4.	Tobi. 6.	Co. 16.
2 b		7	5	8
3 c		9	6	10
4 d		11	7	2
5 e		13	8	4
6 f	Faith.	Iudit. 1.	9	Iudit. 2.
7 g		3	10	4
8 A		5	11	6
9 b	Dennis.	7	12	8
10 c		9	13	10
11 d		11	14	12
12 e	Sol in Sc.	13	15	14
13 f	Edward.	15	16	16
14 g		Wisd. 1.	Lu. di. 1	Wif. 2.
15 A		3	di. 1	4
16 b	Nonem.	5	2	6
17 c	Etheldr.	7	3	8
18 d	Luke Eu.	Eccl. 51.	4	Iob. 1.
19 e		Wif. 9.	5	Wif. 10
20 f		11	6	12
21 g		13	7	14
22 A		15	8	16
23 b		17	9	18
24 c		19	10	20
25 d	Crispine.	Eccl. 2.	1	2
26 e		4	12	3
27 f	Fast.	6	13	4
28 g	Simon &	Io. 24. 25	14	Iob. 42
29 A	Iude.	Eccl. 8.	15	Eccl. 9
30 b		10	16	11
31 c	Fast.	12	17	13

(*) Note that the 6. of Exodus is to be read the first of October at Morning prayer, unto the words These be the head, &c.

November hath xxx. dayes.

Morning prayer. Evening prayer.

	1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
1 d	All Saints	Wisd. 7.	He. 10.	Wisd. 5.
2 e		Eccl. 14.	19	Eccl. 17.
3 f		16	20	21
4 g		18	22	23
5 A	Paul. conf.	20	24	25
6 b	Leonard.	22	26	27
7 c		24	28	29
8 d		27	30	31
9 e		29	1	2
10 f		31	3	4
11 g	S. Martin.	32	5	6
12 A	Sol in Sag.	35	7	8
13 b	Brice.	37	9	10
14 c		39	11	12
15 d	Machute.	41	13	14
16 e		43	15	16
17 f	Hugh bilh.	45	17	18
18 g		47	19	20
19 A		49	21	22
20 b	Edmund.	51	23	24
21 c	king.	Barn. 2.	25	26
22 d	Cicely.	4	27	28
23 e	Clement.	6	29	30
24 f		8	31	1
25 g		10	2	3
26 A	Katherine.	6	4	5
27 b		8	6	7
28 c		10	8	9
29 d	Fast.	12	10	11
30 e	Fast.	14	12	13

(*) The beginning of the 6. Chap. of Eccles. (vmo) Buxtonen over. & must be read with the 21. Chap.
(*) Note that the 46. Chapter of Ecclesiasticus is to be read unto these words, &c.

December hath xxx. dayes.

Morning prayer. Evening prayer.

	1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
1 i		Elai. 14.	Act. 12.	Elai. 15.
2 g		16	3	17
3 A		18	5	19
4 b		20	7	21
5 c		22	9	23
6 d	Nicholas.	25	11	25
7 e		27	13	27
8 f	Concep.	29	15	29
9 g	Ma.	3	17	31
10 A		33	19	3
11 b		35	21	5
12 c	Sol in Cap	37	23	7
13 d	Lucie.	39	25	9
14 e		41	27	11
15 f		43	29	13
16 g		45	31	15
17 A	Osapien	47	3	17
18 b	cia.	49	5	19
19 c		51	7	21
20 d	Fast.	53	9	23
21 e	Tho. Apo.	Pro. 23.	11	25
22 f		Elai. 55	13	27
23 g		57	15	29
24 A	Fast.	59	17	31
25 b	Christm.	Elai. 5	19	1
26 c	S. Steuen.	ro 28.	21	3
27 d	S. Iohn.	Eccl. 5.	23	5
28 e	Innocent.	ler 31.	25	7
29 f		Elai. 62.	27	9
30 g		63	29	11
31 A	Siluester	65	31	13



THE ORDER WHERE MOR-
ning and Euening Prayer shall
bee vsed and sayd.

THe Morning and Euening Prayer shall bee vsed in
the accustomed place of the Church, Chappell, or
Chancell, except it shall bee otherwise determined by the Or-
dinarie of the place: And the Chancells shall remaine as
they haue done in times past.

And heere is to bee noted, that the Minister at the
time of the Communion, and at other times in his Mini-
stration, shall vse such Ornaments in the Church, as were
in vse by authoritie of Parliament in the second yeere of the
raigne of Edward the sixt, according to the Acte of Parlia-
ment in the beginning of this Booke.

¶ AN



AN ORDER FOR MORNING PRAYER daily throughout the yeere.

¶ As the beginning both of Morning prayer, and likewise of Evening prayer, the Minister shall reade with a lowd voyce some one of these Sentences of the Scriptures that follow: And then he shall say that which is written after the said Sentences.

* Ezek.
18.21, 22.



A* what time soeuer a sinner doth repent him of his sinne from the botto-
me of his heart, I will put all his
wickednesse out of my remembrance,
saith the Lord.

* Psal.

* I doe know mine owne wickednesse, and my sin
is alway against me.

51.3.

* Psal.

* Turne away thy face from our finnes (O Lord:)
and blot out all our offences.

51.9.

* Psal.

* A sorrowfull spirit is a sacrifice to God, despise
not (O Lord) humble and contrite hearts.

51.17.

* Iocel

* Rent your hearts, and not your garments, and
turne to the Lord your God, because hee is gentle
and mercifull, he is patient and of much mercy, and
such a one as is torry for your afflictions.

2.13.

* Dan.

* To thee (O Lord God) belongeth mercy & for-
giuenesse, for we haue gone away from thee, & haue
not hearkned to thy voice, wherby we might walke
in thy Lawes which thou hast appointed for vs.

9.9, 10.

* Iere.

* Correct vs, O Lord, and yet in thy iudgement,
not in thy fury, lest wee should be consumed and
brought to nothing.

20.34.

* Psal. 51.1.

* Mat. 3.3

* Amend your liues: for the kingdome of God is
at hand

* Luke

* I will goe to my Father, and say vnto him, Fa-
ther, I haue sinned against heauen and against thee:
I am no more worthy to be called thy sonne.

15.18, 19.

* Psal.

* Enter not into iudgement with thy seruants, O
Lord for no flesh is righteous in thy sight.

143.2.

* 1. Iohn

* If we say that we haue no sinne, we deceiue our
selues: and there is no trueth in vs.

1.8.

Dearly beloved brethren, the Scripture mooueth
vs in sundry places to acknowledge and con-
fesse our manifold finnes and wickednesse, and that
we should not dissemble and cloake them before
the face of Almighty God our heavenly Father, but
confesse them with an humble, lowly, penitent and
obedient heart, to the end that we may obtaine for-
giuenesse of the same by his infinite goodnesse and
mercy. And although we ought at all times hum-
bly to acknowledge our sins before God, yet ought
we most chiefly so to doe when wee assemble and
meet together, to render thanks for the great bene-
fits that we haue receiued at his hands, to set forth
his most worthy praife to heare his most holy word,
and to aske those things which be requisite and ne-
cessary aswell for the body as the soule. Where-
fore I pray and beseech you, as many as be heere
present, to accompany me with a pure heart and
humble voyce vnto the Throne of the heavenly
grace, saying after me.

*¶ A generall confession to be said of the whole Con-
gregation after the Minister kneeling.*

Almighty and most mercifull Father, we haue
erred & strayed from thy waies like lost sheep,
we haue followed too much the deuices and desires
of our owne hearts: we haue offended against thy
holy lawes, we haue left vndone those things, which

we ought to haue done, and we haue done those
things which we ought not to haue done; and there
is no health in vs; but thou, O Lord, haue mercy vpon
vs miserable offenders. Spare thou them, O God,
which confesse their faults, restore thou them that
be penitent, according to thy promises declared vnto
mankind in Christ Iesus our Lord: and grant, O
most mercifull Father, for his sake, that wee may
hereafter liue a godly, righteous and sober life, to
the glory of thy holy Name. Amen.

*¶ The absolution or remission of finnes, to be pro-
nounced by the Priest alone.*

Almighty God, the Father of our Lord Iesus
Christ, which desireth not the death of a sinner,
but rather that he may turne from his wickednesse
and liue: and hath giuen power and comendement
to his Ministers, to declare and pronounce to his
people being penitent, the absolution & remission
of their finnes: he pardoneth and absolveth all them
which truly repent, and vnfeignedly beleue his ho-
ly Gospel. Wherefore we beseech him to grant vs
true repentance, & his holy spirit, that those things
may please him which we doe at this present, and
that the rest of our life hereafter may be pure and
holy, so that at the last we may come to his eternal
ioy, through Iesus Christ our Lord.

The people shall answer.

Amen.

*¶ Then shall the Minister begin the Lords prayer
with a lowd voyce.*

Our Father which art in heauen, Hallowed be
thy Name. Thy kingdome come. Thy will be
done in earth as it is in heauen. Giue vs this day our
dayly bread. And forgie vs our trespases, as we for-
giue them that trespase against vs. And leade vs not
into temptation: but deliuer vs from euill. Amen.

¶ Then likewise he shall say.

O Lord open thou our lips.

Ans. And our mouth shall shew forth thy praife.

Priest. O God make speed to saue vs.

Ans. O Lord make haste to helpe vs.

Priest. Glory be to the Father, and to the Sonne, &c.

Ans. As it was in the beginning, &c.

Praise ye the Lord.

¶ Then shall be said or sung this Psalm following.

O Come let vs sing vnto the Lord: let vs hearti-
ly reioyce in the strength of our saluation.
Let vs come before his presence with thanksgi-
uing: and shew our selues glad in him with Psalmes.
For the Lord is a great God: and a great King a-
bove all gods.

In his hands are all the corners of the earth: and
the strength of the hills is his also.

The Sea is his, and he made it: and his hands
prepared the dry land.

O come, let vs worship and fall down: and kneele
before the Lord our Maker.

*Venite,
exulte-
mus, Psal.
95.*

Morning prayer.

For he is the Lord our God: and we are the people of his pasture, and the sheepe of his hands.

To day if ye will heare his voice, harden not your hearts: as in the pronocation, and as in the day of temptation in the wilderness.

When your fathers tempted mee: proued mee, and saw my workes.

Fourty yeeres long was I grieved with this generation, and said: It is a people that doe erre in their hearts, for they haue not knowen my wayes.

Vnto whom I sware in my wrath: that they should not enter into my rest.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

Then shall follow certaine Psalmes in order as they be appointed in a Table made for that purpose, except there be proper Psalmes appointed for that day: And at the end of every Psalm throughout the yeere, and likewise in the end of Benedicamus, Benedicite, Magnificat, and Nunc dimittis shall be repeated.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

Then shall be read two Lessons distinctly with a lowd voice, that the people may heare. The first of the old Testament, the second of the New, like as they be appointed in the Kalender, except there be proper Lessons assigned for that day: the Minister that readeth the Lesson, kneeling, and turning him so, as hee may best be heard of all such as be present. And before every Lesson, the Minister shall say thus, The first, second, third, or fourth Chapter of Genesis, or Exodus, Malachi, Mark, or other like, as is appointed in the Kalender. And in the end of every Chapter he shall say, Here endeth such a Chapter of such a Booke.

And (to the end the people may the better heare) in such places where they doe sing, there shall the Lessons be sung in a plaine tune, after the manner of distinct reading, and likewise the Epistle and Gospel.

After the first Lesson, shall follow Te Deum laudamus in English daily throughout the whole yeere.

WE praise thee (O God,) we knowledg thee to be the Lord.

All the earth doeth worship thee, the Father everlasting.

To thee all Angels crie aloud: the heauens, and all the powers therein.

To thee Cherubin and Seraphin continually doe cry.

Holy, holy, holy: Lord God of Sabaoth.

Heauen and earth are full of the Maiestie: of thy glory.

The glorious company of the Apostles: praise thee.

The goodly fellowship of the Prophets: praise thee.

The noble armie of martyrs: praise thee.

The holy Church throughout all the world: doth knowledg thee.

The Father: of an infinite Maiestie.

Thy honourable, true: and onely Sonne.

Also the holy Ghost: the Comforter.

Thou art the King of glory: O Christ.

Thou art the everlasting Sonne: of the Father.

When thou tookest vpon thee to deliuer man: thou diddest not abhorre the virgins wombe.

When thou haddest overcome the sharpnesse of death: thou didst open the kingdome of heauen to all belouers.

Thou sitt'st at the right hand of God: in the glory of the Father.

Woe beleeue that thou shalt come: to bee our Iudge.

We therefore pray thee helpe thy seruants: whom thou hast redeemed with thy precious blood.

Make them to bee numbred with thy Saints: in glory everlasting.

O Lord giue thy people: and blesse thine heritage

Gouernment: and lift them vp for euer.

Day by day: we magnifie thee.

And we worship thy Name: euer world without ende.

Vouchsafe, O Lord: to keepe vs this day without sinne.

O Lord haue mercy vpon vs: haue mercy vpon vs.

O Lord let thy mercie lighten vpon vs: as our trust is in thee.

O Lord in thee haue I trusted: let me neuer bee confounded.

Or this Canticle. Benedicite omnia opera Domini.

OAll ye workes of the Lord, blesse ye the Lord: praise him and magnifie him for euer.

O ye Angels of the Lord, blesse ye the Lord: praise him and magnifie him for euer.

O ye heauens, blesse ye the Lord: praise him and magnifie him for euer.

O ye waters that be aboue the firmament, blesse ye the Lord: praise him and magnifie him for euer.

O all ye powers of the Lord, blesse ye the Lord: praise him and magnifie him for euer.

O ye Sunne and Moone blesse ye the Lord: praise him and magnifie him for euer.

O ye Stars of heauen, blesse ye the Lord: praise him and magnifie him for euer.

O ye showres and dew, blesse ye the Lord: praise him and magnifie him for euer.

O ye windes of God, blesse ye the Lord: praise him and magnifie him for euer.

O ye fire and heate, blesse ye the Lord: praise him and magnifie him for euer.

O ye Winter and Summer, blesse ye the Lord: praise him and magnifie him for euer.

O ye dewes and frosts, blesse ye the Lord: praise him and magnifie him for euer.

O ye frost and cold, blesse ye the Lord: praise him and magnifie him for euer.

O ye yce and snow, blesse ye the Lord: praise him and magnifie him for euer.

O yee nights and dayes, blesse ye the Lord: praise him and magnifie him for euer.

O ye light and darknesse, blesse ye the Lord: praise him and magnifie him for euer.

O ye lightnings and clouds, blesse yee the Lord: praise him and magnifie him for euer.

O let the earth blesse the Lord: yea, let it praise him and magnifie him for euer.

O yee mountaines and hils, blesse ye the Lord: praise him and magnifie him for euer.

O all ye greene things vpon the earth, blesse yee the Lord: praise him and magnifie him for euer.

O ye welles, blesse ye the Lord: praise him and magnifie him for euer.

O ye seas and floods, blesse ye the Lord: praise him and magnifie him for euer.

O ye Whales, and all that mooue in the waters, blesse yee the Lord: praise him and magnifie him for euer.

O all ye foules of the ayre, blesse ye the Lord: praise him and magnifie him for euer.

O all yee beasts and cattell, blesse ye the Lord: praise him and magnifie him for euer.

O ye

Morning prayer.

O ye children of men, blesse ye the Lord : praise him and magnifie him for euer.

O let Israel blesse the Lord: praise him and magnifie him for euer.

O ye Priests of the Lord, blesse ye the Lord: praise him and magnifie him for euer.

O yee seruants of the Lord, blesse yee the Lord: praise him and magnifie him for euer.

O ye spirits and soules of the righteous, blesse ye the Lord: praise him and magnifie him for euer.

O yee holy and humble men of heart, blesse yee ye the Lord: praise him and magnifie him for euer.

O Ananias, Azarias and Misael, blesse yee the Lord praie him and magnifie him for euer.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

And after the second Lesson, shall be used and said, Benedictus in English, as followeth.

Blessed be the Lord God of Israel : for hee hath visited and redeemed his people.

And hath raised vp a mighty saluation for vs in the house of his seruant David.

As hee spake by the mouth of his holy Prophets: which haue bene since the world began.

That we should be saued from our enemies : and from the hands of all that hate vs.

To performe the mercie promised to our forefathers : and to remember his holy Couenant.

To performe the oath which hee sware to our forefather Abraham, that he would giue vs.

That we being deliuered out of the hands of our enemies : might serue him without feare.

In holinesse and righteousness before him : all the dayes of our life.

And thou child shalt be called the Prophet of the Highest : for thou shalt goe before the face of the Lord, to prepare his wayes.

To giue knowledge of saluation to his people: for the remission of their sinnes.

Through the tender mercy of our God: whereby the day-spring from an high hath visited vs.

To giue light to them that sit in darkenesse, and in the shadow of death, and to guide our feet into the way of peace.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

Or thus.

Jubilate Deo. Psal. 100.

O Be ioyfull in the Lord, all ye lands : serue the Lord with gladnesse, and come before his presence with a song.

Be yee sure that the Lord he is God: it is he that hath made vs, and not we our selues, we are his people, and the sheepe of his pasture.

O goe your way into his gates with thanksgiving, and into his courts with praise : be thankfull vnto him, and speake good of his Name.

For the Lord is gracious, his mercy is everlasting : and his truth endureth from generation to generation.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

¶ Then shall be said the Creed, by the Minister, and people standing.

I beleue in God the Father Almighty, maker of heauen and earth. And in Iesus Christ his only Sonne our Lord, which was conceived by the holy Ghost, borne of the Virgin Marie, suffered vnder Pontius Pilate, was crucified dead and buried, hee descended into hell, the third day hee rose againe from the dead, he ascended into heauen, and sitteth

at the right hand of God the Father Almighty, from thence he shal come to iudge both the quicke and the dead. I beleue in the holy Ghost, the holy Catholike Church, the Communion of Saints, the forgiveness of sinnes, the resurrection of the body, and the life everlasting, Amen.

And after this, these prayers following, as well at Evening prayer, as at Morning prayer, all devoutly kneeling, the Minister first pronouncing with a loud voice.

The Lord be with you.

Answer.

And with thy Spirit.

Minister.

Let vs pray.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

¶ Then the Minister, Clerkes and people shall say the Lords prayer in English with a loud voice.

Our Father which art in heauen, &c.

¶ Then the Minister standing up shall say.

O Lord shew thy mercy vpon vs.

Answer.

And grant vs thy saluation.

Minister.

O Lord saue the King.

Answer.

And mercifully heare vs when we call vpon thee.

Priest.

Endue thy Ministers with righteousness.

Answer.

And make thy chosen people ioyfull.

Minister.

O Lord saue thy people.

Answer.

And blesse thine inheritance.

Priest.

Giue peace in our time, O Lord.

Answer.

Because there is none other that fighteth for vs, but onely thou, O God.

Minister.

O God, make cleane our hearts within vs.

Answer.

And take not thine holy Spirit from vs.

¶ Then shall follow three Collects. The first of the day, which shal be the same that is appointed at the Communion. The second, for peace. The third, for grace to liue well. And the twolast Collects, shall neuer alter, but daily be said at Morning prayer, throughout all the yeere, as followeth.

The second Collect for peace.

O God, which art Authour of peace, and loue of concord, in knowledge of whom standeth our eternall life, whose seruice is perfect freedom: defend vs thy humble seruants in all assaults of our enemies, that we surely trusting in thy defence, may not feare the power of any aduersaries, through the might of Iesus Christ our Lord. Amen.

The third Collect for grace.

O Lord our heauenly Father, Almighty and everlasting God, which hast safely brought vs to the beginning of this day: defend vs in the same with thy mightie power, and graunt that this day wee fall into no sinne, neither runne into any kind of danger, but that all our doings may be ordered by thy gouernance, to doe alwayes that is righteous in thy sight, through Iesus Christ our Lord. Amen.



AN ORDER FOR EVENING PRAYER, throughout the yeere.

¶ The Minister shall say.

Vr Father which art in heauen, hal-
lowed be thy Name. Thy kingdome
come. Thy will be done in earth as it
is in heauen. Giue vs this day our
daily bread. And forgiue vs our tres-
pases, as wee forgiue them that trespass against
vs. And lead vs not into temptation, but deliuer
vs from euill.

¶ Then likewise he shall say.

O Lord open thou our lippes.

Answer.

And our mouth shall shew forth thy praise.

Minister.

O God make speed to saue vs.

Answer.

O Lord make haste to helpe vs.

Minister.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

Praise ye the Lord.

*¶ Then Psalmes in order as they be appointed in the
Table for Psalmes. except there be proper Psalmes ap-
pointed for that day. Then a Lesson of the old Testa-
ment, as it is appointed likewise in the Kalender ex-
cept there be proper Lessons appointed for that day.
After that Magnificat in English, as followeth.*

*Magnifi-
cat. Luke
1.46.*

My Coule doth magnifie the Lord: and my spi-
rit hath reioyced in God my Saviour.

For he hath regarded the lowliness of his hand-
maiden.

For behold from henceforth all generations shall
call me blessed.

For hee that is mighty hath magnified mee: and
holy is his Name.

And his mercy is on them that feare him: tho-
rowout all generations.

He hath shewed strength with his arme: hee hath
scattered the proude in the imagination of their
hearts.

Hee hath put downe the mightie from their seat,
and hath exalted the humble and meeke.

He hath filled the hungry with good things, and
the rich he hath sent empty away.

Hee remembreing his mercy hath holpen his ser-
uant Israel: as hee promised to our forefathers,
Abraham and his seed for euer.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

Or the 98. Psalme.

*Cantate
Domino.
Psal. 98.*

O Sing vnto the Lord a new song: for he hath
done marueilous things.

With his owne right hand, and with his holy
arme: hath he gotten himselfe the victorie.

The Lord declared his saluation: his righte-
ousnesse hath hee openly shewed in the sight of the
heathen.

Hee hath remembred his mercy and trueth to-
wards the house of Israel: and all the ends of the
world haue seene the saluation of our God.

Shew your selues ioyfull vnto the Lord: all yee
lands, sing, reioyce, and giue thanks.

Praise the Lord vpon the harpe: sing to the
harpe with a Psalme of thanksgiuing.

With trumpets also and shawmes: O shew
your selues ioyfull before the Lord the King.

Let the Sea make a noise, and all that therein
is: the round world, and they that dwell therein.

Let the floods clap their hands, and let the hills
be ioyfull together before the Lord: for he is come
to iudge the earth.

With righteousness shall hee iudge the world:
and the people with equity.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

*¶ Then a Lesson of the new Testament. And after
that, Nunc dimittis, in English as followeth.*

Lord, now lettest thou thy seruant depart in
peace: according to thy word.

For mine eyes haue seene thy saluation.

Which thou hast prepared before the face of all
people.

To be a light to lighten the Gentiles: and to be
the glory of thy people Israel.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

Or this Psalme.

God bee mercifull vnto vs, and blesse vs: and
shew vs the light of his countenance, and bee
mercifull vnto vs.

*Deus mi-
seratur.
Psal. 67.*

That thy way may bee knowne vpon earth:
thy sauing health among all nations.

Let the people praise thee, O God: yea let all
the people praise thee.

O let the nations reioyce and bee glad: for
thou shalt iudge the folke righteously, and gouerne
the nations vpon earth.

Let the people praise thee, O God: let all the
people praise thee.

Then shall the earth bring forth her increase:
and God, euen our owne God shall giue vs his bles-
sing.

God shall blesse vs: and all the ends of the
world shall feare him.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

*¶ Then shall follow the Creed, with other prayers as
is before appointed at Morning prayer after Bene-
dictus, and with three Collects. First, of the day:
Second for peace: Third for aide against all perils,
as hereafter followeth, which two last Collects
shall be daily said, at Evening prayer without al-
teration.*

¶ The second Collect at Evening prayer.

O God from whom all holy desires, all good
counsels, and all iust workes do proceed, giue
vnto thy seruants that peace which the world can-
not giue, that both our hearts may be set to obey
thy commandements, and also that by thee we be-
ing defended from the feare of our enemies, may
passe our time in rest and quietnesse, through the
merits of Iesus Christ our Saviour. Amen.

¶ The third Collect for aid against all perils.

Lighten our darkenes, we beseech thee, (O Lord)
and by thy great mercy defend vs from all pe-
rils and dangers of this night, for the loue of thy
only Sonne our Saviour Iesus Christ. Amen.

¶ Ju

Quicunque uult.

In the Feasts of Christmas, the Epiphany, S. Matthias, Easter, the Ascension, Pentecost, Saine John Baptist, S. Iames, S. Bartholomew, S. Matthew. S. Simon and Iude, S. Andrew, and Trinity Sunday shall be sung or said, immediately after Benediculus, this Confession of our Christian faith.

Wholdeuer will bee saued: before all things, it is necessary that hee hold the Catholike Faith.

Which Faith except euery one doe keepe whole and vndefiled: without doubt he shall perish euerlastingly.

And the Catholike Faith is this: that wee worship one God in Trinitie, and Trinitie in Vnity.

Neither confounding the persons: nor diuiding the substance.

For there is one person of the Father, another of the Sonne: and another of the holy Ghost.

But the Godhead of the Father, of the Sonne, and of the holy Ghost, is all one: the glory equall, the Maiesty coeternall.

Such as the Father is, such is the Sonne: and such is the holy Ghost.

The Father vncreate, the Sonne vncreate: and the holy Ghost vncreate.

The Father incomprehensible, the Son incomprehensible: and the holy Ghost incomprehensible.

The Father eternall, the Sonne eternall: and the holy Ghost eternall.

And yet they are not three eternals: but one eternall.

As also there be not three incomprehensibles, nor three vncreated: but one vncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty: and the holy Ghost Almighty.

And yet they are not three Almighties: but one Almighty.

So the Father is God, the Sonne is God: and the holy Ghost is God.

And yet they are not three Gods: but one God.

So likewise the Father is Lord, the Sonne Lord: and the holy Ghost Lord.

And yet not three Lords: but one Lord.

For like as we be compelled by the Christian verity: to acknowledge euery person by himselfe to be God and Lord.

So are we forbidden by the Catholike Religion: to say there be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Sonne is of the Father alone: not made, nor created, but begotten.

The holy Ghost is of the Father, and of the Son: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers, one Sonne, not three Sonnes, one holy Ghost, not three holy Ghosts.

And in this Trinity none is afore or after other: none is greater or lesse then another.

But the whole three persons bee coeternall together, and coequall.

So that in all things, as is aforesaid: the Vnity in Trinity, and the Trinity in Vnity is to bee worshipped.

He therefore that will be saued: must thus thinke of the Trinity.

Furthermore, it is necessary to euerlasting saluation: that he also beleene rightly in the incarnation of our Lord Iesus Christ.

For the right Faith is, that wee beleene and con-

fesse: that our Lord Iesus Christ the Sonne of God, is God and man.

God of the substance of the Father, begotten before the worlds: and man of the substance of his mother, borne in the world.

Perfect God and perfect man: of a reasonable soule, and humane flesh subsisting.

Equall to the Father as touching his Godhead: and inferiour to the Father touching his manhood.

Who although he be God and man: yet he is not two, but one Christ.

One, not by confusion of the Godhead into flesh, but by taking of the manhood into God.

One altogether, not by confusion of substance: but by vnity of person.

For as the reasonable soule and flesh is one man: so God and man is one Christ.

Who suffered for our saluation, descended into hell, rose againe the third day from the dead.

He ascended into heauen, and sitteth on the right hand of the Father, God Almighty, from whence he shall come to iudge the quicke and the dead.

At whose coming all men shall rise againe with their bodies: and shall giue account for their owne workes.

And they that haue done good, shall go into life euerlasting: and they that haue done euill into euerlasting fire.

This is the Catholike Faith: which except a man beleene faithfully, he cannot be saued.

Glory be to the Father, &c.

As it was in the beginning, &c.

This endeth the order of Morning and Evening Prayer throughout the whole yeere.

¶ Here followeth the Letany to be vsed vpon Sundayes, Wednesdayes, Fridayes, and at other times when it shall bee commanded by the Ordinary,

O God the Father of heauen: haue mercy vpon vs miserable sinners.

O God the Father of heauen, &c.

O God the Sonne, redeemer of the world: haue mercy vpon vs miserable sinners.

O God the Sonne, redeemer, &c.

O God the holy Ghost, proceeding from the Father and the Sonne, haue mercy vpon vs miserable sinners.

O God the holy Ghost, &c.

O holy, blessed, and glorious Trinitie, three persons and one God: haue mercy vpon vs miserable sinners.

O holy, blessed, and glorious Trinitie, &c.

Remember not Lord, our offences, nor the offences of our forefathers, neither take thou vengeance of our finnes: spare vs good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with vs for euer.

Spare vs good Lord,

From all euill and mischief, from sinne, from the crafts and assaults of the deuill, from thy wrath, and from euerlasting damnation.

Good Lord deliuer vs.

From all blindnesse of heart, from pride, vaine-glory and hypocrisie, from enuy, hatred, and malice, and all vncharitableness.

Good Lord deliuer vs.

From fornication, and all other deadly sinne, and from all the deceits of the world, the flesh and the deuill.

Good Lord deliuer vs.

The Lament.

From lightning and tempest, from plague, pestilence and famine, from battell, and murder, and from sudden death.

Good Lord deliuer vs.

From all sedition and priuy conspiracy, from all false doctrine and heresie, from hardnesse of heart, and contempt of thy word and commandement.

Good Lord deliuer vs.

By the myserie of thy holy incarnation, by thy holy natiuitie and circumcision, by thy bapisme, fasting and temptation.

Good Lord deliuer vs.

By thine agony and bloody sweat, by thy crosse and passion, by thy precious death and buriall, by thy glorious resurrection and ascension, and by the coming of the holy Ghost.

Good Lord deliuer vs.

In all time of our tribulation, in all time of our wealth, in the honre of death, and in the day of iudgement.

Good Lord deliuer vs.

We sinners doe beseech thee to heare vs (O Lord God) and that it may please thee to rule & gouerne thy holy Church vniuersally in the right way.

We beseech thee to heare vs good Lord.

That it may please thee to keepe and strengthen in the true worshipping of thee, in righteousness, and holinesse of life, thy seruant CHARLES, our most gracious King and Gouernour.

We beseech thee, &c.

That it may please thee to rule his heart in thy faith, feare and loue, and that hee may euermore haue alliance in thee, and euer seeke thy honour and glory.

We beseech thee, &c.

That it may please thee to be his defender and keeper, giuing him the victory ouer all his enemies.

We beseech thee, &c.

That it may please thee to blesse and preserue our gracious *Queene Mary, Fredericke the Prince* Eldestour Palatine, and the Lady *Elizabeth* his wife, with their Princely issue.

We beseech thee, &c.

That it may please thee to illuminate all Bishops, Pastours and Ministers of the Church, with true knowledge and vnderstanding of thy word, and that both by their preaching and liuing they may set it fourth, and shew it accordingly.

We beseech thee, &c.

That it may please thee to endue the Lords of the Counsell, and all the Nobility, with grace, wisdom, and vnderstanding.

We beseech thee, &c.

That it may please thee to blesse and keepe the Magistrates, giuing them grace to execute iustice, and to maintaine trueth.

We beseech thee, &c.

That it may please thee to blesse and keepe all thy people.

We beseech thee, &c.

That it may please thee to giue to all nations, vnitie, peace, and concord.

We beseech thee, &c.

That it may please thee to giue vs an heart to loue and dread thee, and diligently to liue after thy Commandements.

We beseech thee, &c.

That it may please thee to giue to all thy people increase of grace, to heare meekely thy word, and to receiue it with pure affection, and to bring forth the fruits of the Spirit.

We beseech thee, &c.

That it may please thee to bring into the way of trueth, all such as haue erred and are deceiued.

We beseech thee, &c.

That it may please thee to strengthen such as do stand, and to comfort and helpe the weake hearted, and to raise vp them that fall, and finally to beate downe Satan vnder our feet.

We beseech thee, &c.

That it may please thee to succour, helpe & comfort all that be in danger, necessity and tribulation.

We beseech thee, &c.

That it may please thee to preserue all that trauell by land or by water, all women labouring of child, all sicke persons and young children, and to shew thy pittie vpon all prisoners and captiues.

We beseech thee, &c.

That it may please thee to defend and provide for the fatherlesse children, and widowes, and all that be desolate and oppressed.

We beseech thee, &c.

That it may please thee to haue mercy vpon all men.

We beseech thee, &c.

That it may please thee to forgie our enemies, persecuters & slanderers, and to turne their hearts.

We beseech thee, &c.

That it may please thee to giue and preserue to our vse the kindly fruits of the earth, so as in due time we may enioy them.

We beseech thee, &c.

That it may please thee to giue vs true repentance, to forgie vs all our sins, negligences & ignorances, & to endue vs with thy grace of thy holy Spirit, to amend our liues according to thy holy word.

We beseech thee, &c.

Sonne of God: we beseech thee to heare vs.

Sonne of God: we beseech thee to heare vs.

O Lambe of God, that takest away the finnes of the world.

Grant vs thy peace.

O Lambe of God, that takest away the finnes of the world.

Haue mercy vpon vs.

O Christ heare vs.

O Christ heare vs.

Lord haue mercy vpon vs.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

Lord haue mercy vpon vs.

Our Father which art in heauen, &c.

And leade vs not into temptation.

But deliuer vs from euill, Amen.

The Versicle.

O Lord deale not with vs after our finnes.

Answer.

Neither reward vs after our iniquities.

¶ Let vs pray.

O God mercifull Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowfull, mercifully assit our prayers, that wee make before thee in all our troubles and aduersities whensoever they oppresse vs: and graciously heare vs, that those euils which the craft and subtiltie of the deuill or man worketh against vs, be brought to nought, and by the prouidence of thy goodnesse they may be disperfed, that we thy seruants being hurt by no persecutions, may euermore giue thanks vnto thee in thy holy Church, through Iesus Christ our Lord.

¶ Lord

The Letany.

O Lord arise, helpe vs, and deliuer vs for thy Names sake.

O God, wee haue heard with our eares, and our fathers haue declared vnto vs the noble workes that thou diddest in their dayes, and in the old time before them.

O Lord, arise, helpe vs, and deliuer vs for thy honour.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

From our enemies defend vs, O Christ.

Graciously looke vpon our afflictions.

Pitifully behold the sorrowes of our hearts.

Mercifully forgie the finnes of thy people.

Fauourably with mercy heare our prayers.

O Sonne of David haue mercy vpon vs.

Both now and euer vouchsafe to heare vs, O Christ.

Graciously heare vs, O Christ, graciously heare vs,

O Lord Christ.

The Versicle.

O Lord, let thy mercy be shewed vpon vs.

Answer.

As we doe put our trust in thee.

¶ Let vs pray.

WE humbly beseech thee, O Father, mercifully to looke vpon our infirmities: and for the glory of thy Names sake, turne from vs all those evils, that we most righteously haue deserued, and grant, that in all our troubles wee may put our whole trust and confidence in thy mercy, and euermore serue thee in holinesse and purenesse of liuing, to thy honour and glory, through our only Mediatour and Aduocate, Iesus Christ our Lord, Amen.

A prayer for the Kings Maestie.

O Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of Princes, which doest from thy throne behold all the dwellers vpon earth, most heartily we beseech thee, with thy fauour, to behold our most gracious Soueraigne Lord, King Charles, and so replenish him with the grace of thy holy Spirit, that he may alway incline to thy will, and walke in thy way: endue him plenteously with heavenly gifts, grant him in health and wealch long to liue, strengthen him, that hee way vanquish and ouercome all his enemies, and finally after this life, he may attaine euermore lasting ioy and felicitie, through Iesus Christ our Lord, Amen.

A prayer for the Queene, Prince Fredericke, the Lady Elizabeth his wife, and their children.

Almighty God, the fountaine of all goodnesse, we humbly beseech thee to blesse our gracious Queene Mary, Fredericke the Prince Eleckour Palatine, and the Lady Elizabeth his wife, and their Princely issue: endue them with thy holy Spirit, enrich them with thy heavenly grace, prosper them with all happinesse, and bring them to thine euermore lasting kingdome, through Iesus Christ our Lord, Amen.

Almighty and euermore lasting God, which onely workest great marueilles, send downe vpon our Bishops and Curates, and all congregations committed to their charge, the healthfull spirit of thy grace, and that they may truly please thee, powre vpon them the continuall dew of thy blessing: grant this (O Lord) for the honour of our Aduocate and Mediatour Iesus Christ, Amen.

A prayer of Chrysostome.

Almighty God, which hast giuen vs grace at this time with one accord, to make our common supplications vnto thee, and doest promise that when two or three bee gathered together in thy Name, thou wilt grant their requests: fulfill now,

O Lord, the desires and petitions of thy seruants, as may be most expedient for them, granting vs in this world knowledge of thy truth, and in the world to come, life euermore lasting. Amen.

The grace of our Lord Iesus Christ, and the loue of God, and the fellowship of the holy Ghost, be with vs all euermore, Amen.

¶ For raine, if the time require.

O God heavenly Father, which by thy Son Iesus Christ, hast promised to all them that seeke thy kingdome and the righteousness thereof, all things necessary to their bodily sustenance: send vs, we beseech thee, in this our necessity, such moderate raine and showres, that we may receiue the fruits of the earth to our comfort, and to thy honour, through Iesus Christ our Lord, Amen.

¶ For faire weather.

O Lord God, which for the sin of man didst once drowne all the world except eight persons, and afterward of thy great mercy didst promise neuer to destroy it so againe: We humbly beseech thee, that although we for our iniquities haue worthily deserued this plague of rain & waters, yet vpon our true repentance thou wilt send vs such weather, whereby we may receiue the fruits of the earth in due season, and learne both by thy punishment to amend our liues, and for thy clemencie to giue thee praise and glory, through Iesus Christ our Lord, Amen.

¶ In the time of dearth and famine.

O God heavenly Father, whose gift it is that the raine doth fall, the earth is fruitfull, beasts increase, and fishes doe multiply: behold, we beseech thee, the afflictions of thy people, and grant that the scarcitie and dearth (which we doe now most iustly suffer for our iniquity) may through thy goodnesse be mercifully turned into cheapenesse and plenty: for the loue of Iesus Christ our Lord, to whom with thee and the holy Ghost, be all honour, &c.

¶ In the time of warre.

O Almighty God, King of all kings, & gouernor of all things, whose power no creature is able to resist, to whom it belongeth iustly to punish sinners, and to be mercifull to them that truly repent: Saue and deliuer vs (we humbly beseech thee) from the hands of our enemies, abate their pride, swage their malice, and confound their deuices, that wee being armed with thy defence, may be preserved euermore from all perils, to glorifie thee, which art the only giuer of all victory, through the merits of thy only Sonne Iesus Christ our Lord, Amen.

¶ In the time of any common plague or sicknesse.

Almighty God, which in thy wrath, in the time of King Dauid, didst slay with the plague of pestilence threescore and ten thousand, and yet remembering thy mercy, didst saue the rest: haue pitie vpon vs miserable sinners, that now are visited with great sicknesse and mortalitie, that like as thou didst then command thine Angel to cease from punishing, so it may now please thee to withdraw from vs this plague and grievous sicknesse, through Iesus Christ our Lord, Amen.

O God, whose nature & property is euer to haue mercy and to forgie, receiue our humble petitions: and though we be tied and bound with the chaine of our finnes, yet let the pitifulnesse of thy great mercy loose vs, for the honour of Iesus Christs sake, our onely Mediatour and Aduocate, Amen.

¶ A thanksgiving for raine.

O God our heavenly Father, who by thy gracious providence doest cause the former and the latter raine to descend vpon the earth, that it may

The Collects.

may bring forth fruit for the vse of man: we giue thee humble thanks, that it hath pleased thee in our greatest necessity, to send vs at the last a ioyful rain vpon thine inheritance, and to refresh it when it was dry, to the great comfort of vs thy vnworthy seruants, and to the glory of thy holy Name, through thy mercies in Iesus Christ our Lord. Amen.

A thanksgiving for faire weather.

O Lord God, who hast iustly humbled vs by thy late plague of immoderate raine and waters, and in thy mercy hast relieved and comforted our soules by this seasonable and blessed change of weather, we praise and glorifie thy holy Name for this thy mercy, and will alwayes declare thy louing kindnesse from generation to generation, through Iesus Christ our Lord. Amen.

A thanksgiving for plenty.

O Most mercifull Father, which of thy gracious goodnesse hast heard the deuout prayers of thy Church, and turned our dearth and scarcity into cheapnesse and plenty: we giue thee humble thanks for this thy especiall bounty, beseeching thee to continue this thy louing kindnesse vnto vs, that our land may yeeld vs her fruits of increase, to thy glory and our comfort, through Iesus Christ our Lord. Amen.

A thanksgiving for peace and victory.

O Almighty God, which art a strong tower of defence vnto thy seruants, against the face of their enemies: we yeeld thee praise and thanksgiving for our deliuerance from those great and apparant dangers, wherewith wee were compassed:

we acknowledge it thy goodnesse, that we were not deliuered ouer as a prey vnto them, beseeching thee still to continue such thy mercy toward vs, that all the world may know, that thou art our Saviour and mighty deliuerer, through Iesus Christ our Lord, Amen.

A thanksgiving for deliuerance from the plague.

O Lord God, which hast wounded vs for our sinnes, and consumed vs for our transgressions by thy late heauy and dreadfull visitation, and now in the midst of Iudgement remembering mercy, hast redeemed our soules from the iawes of death, wee offer vnto thy fatherly goodnesse, our selues, our soules and bodies, which thou hast deliuered to be a liuing sacrifice vnto thee, alwayes praising and magnifying thy mercies in the midst of the Congregation, through Iesus Christ our Lord. Amen.

Or this.

WE humbly acknowledge before thee (O most mercifull Father) that all the punishments, which are threatned in thy Law, might iustly haue fallen vpon vs, by reason of our manifold transgressions, and hardnesse of heart, yet seeing it hath pleased thee of thy tender mercy, vpon our weake and vnworthy humiliation, to assuage the noisome pestilence wherewith we lately haue bene sore afflicted, and to restore the voyce of ioy and health into our dwellings: We offer vnto thy diuine Maiestie, the sacrifice of praise and thanksgiving, lauding and magnifying thy glorious Name for such thy preservation and prouidence ouer vs, through Iesus Christ our Lord. Amen.

The end of the Letany.

The Collects, with the order how to find the beginning and the end of the Epistles and Gospels in the New Testament, by the Chapter and verse, as it is appointed in the Booke of Common Prayer.

*The first Sunday in Advent.
The Collect.*

Almighty God, giue vs grace that wee may cast away the works of darkenesse, and put vpon vs the armor of light, now in the time of this mortall life (in the which thy Sonne Iesus Christ came to visite vs in great humilitee) that in the last day, when he shall come againe in his glorious Maiestie, to iudge both the quicke and the dead, we may rise to life immortal, through him who liueth and reigneth with thee and the holy Ghost, now and euer, Amen.

The Epistle.

Owe nothing to any man.
verse 8. vnto the end.

Rom. 13.

The Gospel.

And when they drew neere.
verse 1. vnto verse 14.

Matth. 22.

*The second Sunday in Advent.
The Collect.*

Blessed Lord, which hast caused all holy Scriptures to be written for our learning, grant that we may in such wise heare them, read, marke, learne, and inwardly digest them, that by patience & comfort of thy holy word, we may embrace, & euer hold fast the blessed hope of euermourning life, which thou hast giuen vs in our Saviour Iesus Christ. Amen.

The Epistle.

For whatsoever things,
verse 4. vnto verse 14.

Rom. 15.

The Gospel.

Then there shall be signes in the.
verse 25. vnto verse 34.

Luke 21.

*The third Sunday in Advent.
The Collect.*

Lord, we beseech thee, giue care to our prayers, and by thy gracious visitation lighten the darknesse of our hearts, by our Lord Iesus Christ. Amen.

The Epistle.

Let a man so esteeme of vs.
verse 1. vnto verse 6.

1. Cor. 4.

The Gospel.

And when Iohn heard in the.
verse 2. vnto verse 11.

Matth. 11.

*The fourth Sunday in Advent.
The Collect.*

Lord, raise vp, we pray thee, thy power, and come among vs, and with great might succour vs, that whereas through our sinnes and wickednesse, we be sore let and hindered, thy bountifull grace and mercy (through the satisfaction of thy Sonne our Lord) may speedily deliuer vs to whom with thee and the holy Ghost be honour and glory, world without end. Amen.

The Epistle.

Reioyce in the Lord alway.
verse 4. vnto verse 8.

Phil. 4.

The Gospel.

Then this is the record of Iohn,
verse 19. vnto verse 29.

Iohn 1.

Or this.

The Collects.

*¶ On Christmas day.
The Collect.*

Almighty God, which hast giuen vs thy onely begotten Sonne to take our nature vpon him, and this day to bee borne of a pure Virgine, grant that wee, being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through the same our Lord Iesus Christ, who liueth, &c.

The Epistle.

At sundry times, and in diuers.
verse 1. vnto verse 13.

The Gospel.

In the beginning was the.
verse 1. vnto verse 15.

*¶ Saint Steuens day.
The Collect.*

Graunt vs, O Lord, to learne to loue our enemies by the example of thy Martyr Saint Steuen, who prayed for his persecutors, to thee which liuest and reigneest, &c.

¶ Then shall follow a Collect of the Nativity, which shall be said continually vntill New-yeeres day.

The Epistle.

But he being full of the holy Ghost.
verse 55. vnto the end.

The Gospel.

Wherefore behold, &c.
verse 34. vnto the end.

*¶ Saint John Euangelists day.
The Collect.*

Mercifull Lord, wee beseech thee to cast thy bright beames of light vpon thy Church, that it being lightened by the doctrine of thy blessed Apostle and Euangelist Iohn, may attaine to thy euerlasting gifts, through Iesus Christ our Lord, Amen.

The Epistle.

That which was from the.
verse 1. vnto the end.

The Gospel.

He said vnto him, Follow me.
verse 19. vnto the end.

*¶ Innocents day.
The Collect.*

Almighty God, whose praise this day the young innocents, thy witnesses, haue confessed and shewed forth, not in speaking, but in dying, mortifie and kill all vices in vs, that in our conuersion our life may expresse thy faith, which with our tongues we doe confesse, through Iesus Christ our Lord.

The Epistle.

Then I looked, and loe, a lambe.
verse 1. vnto the end.

The Gospel.

The Angel of the Lord appeared.
verse 13. vnto verse 19.

*¶ The Sunday after Christmas day.
The Collect.*

Almighty God, which hast giuen vs thine onely begotten Sonne to take our nature vpon him, and this day to bee borne of a pure Virgin, graunt that wee being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through the same our Lord Iesus Christ, who liueth, &c.

The Epistle.

Then I say, that the heire.
verse 1. vnto verse 8.

The Gospel.

The booke of the generation.
verse 1. vnto the end.

*¶ The Circumcision of Christ.
The Collect.*

Almighty God, which madeest thy blessed Sonne to be circumcised and obedient to the Law for man, graunt vs the true circumcision of the Spirit, that our hearts and all our members being mortified from all worldly and carnall lustes, may in all things obey thy blessed will, through the same thy Sonne Iesus Christ our Lord.

The Epistle.

Blessed is the man to whom.
verse 8. vnto verse 15.

The Gospel.

And it came to passe when the.
verse 15. vnto verse 22.

¶ If there be a Sunday betwene the Epiphany and the Circumcision, then shall be used the same Collect, Epistle and Gospel as the Communion, which was used vpon the day of Circumcision.

*¶ The Epiphany.
The Collect.*

O God, which by the leading of a starre, diddest manifest thy onely begotten Son to the Gentiles, mercifully graunt, that wee which know thee now by faith, may after this life haue the fruition of thy glorious Godhead, through Christ our Lord.

The Epistle.

For this cause I Paul.
verse 1. vnto verse 17.

The Gospel.

When Iesus then was borne.
verse 1. vnto verse 13.

*¶ The first Sunday after the Epiphany.
The Collect.*

Lord, wee beseech thee mercifully to receive the prayers of thy people which call vpon thee, and grant that they may both perceiue and know what things they ought to doe, and also haue grace and power faithfully to fulfill the same, through Iesus Christ our Lord. Amen.

The Epistle.

I beseech you therefore brethren.
verse 1. vnto verse 6.

The Gospel.

And when he was twelue yeere.
verse 42. vnto the end.

*¶ The second Sunday after the Epiphany.
The Collect.*

Almighty and euerlasting God, which doest gouerne all things in heauen and earth, mercifully heare the supplication of thy people, and graunt vs thy peace all the dayes of our life, through Iesus Christ our Lord.

The Epistle.

Seeing then that we haue gifts.
verse 6. end in verse 16. at, Be not wise, &c.

The Gospel.

And the third day was there a.
verse 1. vnto verse 12.

*¶ The third Sunday after the Epiphany.
The Collect.*

Almighty and euerlasting God, mercifully look vpon our infirmities, and in all our dangers and necessities, stretch forth thy right hand to helpe and defend vs, through Christ our Lord.

The Epistle.

Be not wise in your selues.
verse 16. vnto the end.

The Gospel.

Now when he was come downe.
verse 1. vnto verse 14.

¶ The

The Collects.

¶ The fourth Sunday after the Epiphany.

The Collect.

God, which knowest vs to be set in the midst of so many and great dangers, that for mans frailnesse we cannot alway stand vprightly: grant to vs the health of body and soule, that all those things which we suffer for sinne, by thy helpe wee may well passe and ouercome, through Christ our Lord.

The Epistle.

Let euery soule be subiect.
verse 1. vnto verse 8.

Rom. 13.

The Gospel.

And when he was entred into.
verse 23 vnto the end.

Matth. 8.

¶ The fifth Sunday after the Epiphany.

The Collect.

Lord, we beseech thee to keepe thy Church and household continually in thy true Religion, that they which do leane only vpon hope of thy heavenly grace, may euermore be defended by thy mighty power, through Christ our Lord.

The Epistle.

Now therefore as the Fleet of.
verse 12. vnto verse 18.

Col. 3.

The Gospel.

The kingdome of heauen is.
verse 24. vnto verse 31.

Matth. 13.

¶ The sixth Sunday (if there be so many) shall haue the same Collect, Epistle, and Gospel, that was vpon the fifth Sunday.

¶ Septuagesima Sunday.

The Collect.

O Lord, wee beseech thee fauourably to heare the prayers of thy people, that we which are iustly punished for our offences, may be mercifully deliuered by thy goodnesse, for the glory of thy Name, thorow Iesus Christ our Saniour, who liueth and reigneth, &c.

The Epistle.

Know ye not that they which.
verse 24. vnto the end.

1. Cor. 9.

The Gospel.

For the kingdome of heauen.
verse 1. vnto verse 17.

Matth. 20.

¶ Sexagesima Sunday.

The Collect.

Lord God, which seest that we put not our trust in any thing that we doe, mercifully grant, that by thy power we may be defended against all aduersity, through Iesus Christ our Lord.

The Epistle.

For ye suffer foolles gladly.
verse 19. vnto verse 32.

2. Cor. 11.

The Gospel.

Now when much people were.
verse 4. vnto verse 16.

Luke 8.

¶ Quinquagesima Sunday.

The Collect.

O Lord, which dost teach vs, that all our doings without charity are nothing worth, send thy holy Ghost, and powre into our hearts that most excellent gift of charity, the very bond of peace, and all vertues, without the which whosoever liueth is counted dead before thee: grant this for thy only Sonne Iesus Christs sake.

The Epistle.

Though I speake with tongues,
verse 1. vnto the end.

1. Cor. 13.

The Gospel.

Then Iesus tooke vnto him,
verse 31. vnto the end.

Luke 18.

¶ The first day of Lent.

The Collect.

Almighty and euermlasting God, which hatest nothing that thou hast made, & doest forgive the sinnes of all them that bee penitent, create and make in vs new and contrite hearts, that wee worthily lamenting our sinnes, and acknowledging our wretchednesse, may obtaine of thee the God of all mercy, perfect remission and forgiuenesse, through Iesus Christ.

The Epistle.

Turne you vnto you with all,
verse 12. vnto verse 18.

Joel 2.

The Gospel.

Moreouer when ye fast, looke.
verse 16. vnto verse 22.

Matth. 6.

¶ The first Sunday in Lent.

The Collect.

O Lord, which for our sakes didst fast fourtie dayes and fortie nights: giue vs grace to vse such abstinence, that our flesh being subdued to the spirit, wee may euermore obey thy godly motions in righteounesse and true holinesse, to thy honour and glory, which liueth and reigneth, &c.

The Epistle.

So we therefore as workers,
verse 1. vnto verse 11.

2. Cor. 6.

The Gospel.

Then was Iesus led of the.
verse 1. vnto verse 12.

Matth. 4.

¶ The second Sunday in Lent.

The Collect.

Almighty God, which dost see that we haue no power of our selues to helpe our selues, keepe thou vs both outwardly in our bodies, and inwardly in our soules, that we may be defended from all aduersities which may happen to the body, & from all euill thoughts which may assault and hurt the soule, through Iesus Christ, &c.

The Epistle.

And furthermore, we beseech.
verse 1. vnto verse 9.

1. Thess. 4.

The Gospel.

And Iesus went thence.
verse 21. vnto verse 29.

Matth. 4.

¶ The third Sunday in Lent.

The Collect.

We beseech thee Almighty God, looke vpon the heartie desires of thy humble seruants, and stretch forth the right hand of thy Maiesty, to be our defence against all our enemies, through Iesus Christ our Lord, Amen.

The Epistle.

Be ye therefore followers of.
verse 1. vnto verse 15.

Ephes. 5.

The Gospel.

Then he cast out a deuill.
verse 14. vnto verse 29.

Luke 11.

¶ The fourth Sunday in Lent.

The Collect.

Grant we beseech thee Almighty God, that we which for our euill deedes are worthily punished, by the comfort of thy grace may mercifully be relieued, through our Lord Iesus Christ.

The Epistle.

Tell me, ye that will be vnder,
verse 21. vnto the end.

Gal. 4.

The Gospel.

Iesus went his way ouer the,
verse 1. vnto verse 15.

John 6.

¶ The

The Collects.

g The first Sunday in Lent.
The Collect.

WE beseech thee, Almighty God, mercifully to looke vpon thy people, that by thy great goodnesse they may be gouerned and preterned euenmore both in body and soule, through Iesus Christ our Lord, Amen.

The Epistle.
But Christ being come an high.
verse 11. vnto verse 16.

Heb. 9.

The Gospel.
Which of you can rebuke me of.
verse 46. vnto the end.

Iohn 8.

g The Sunday next before Easter.
The Collect.

Almighty and euermlasting God, which of thy tender loue toward man, hast sent our Sauour Iesus Christ to take vpon him our flesh, and to suffer death vpon the Crosse, that all mankind should follow the example of his great humility: mercifully grant that we both follow the example of his patience, and bee made partakers of his resurrection, through the same Iesus Christ our Lord.

The Epistle.
Let the same mind be in you.
verse 5. vnto verse 12.

Phil. 2.

The Gospel.
And it came to passe when.
verse 1. vnto chap. 27. and verse 57.

Matth. 26.

g Munday next before Easter.
The Epistle.

Who is this that commeth.
verse 1. vnto the end.

Isa. 63.

The Gospel.
And two dayes after fell wed.
verse 1. vnto the end.

Marke 14.

g Tuesday next before Easter.

The Epistle.
The Lord God hath opened.
verse 5. vnto the end.

Isa. 50.

The Gospel.
And anon in the dawning.
verse 1. vnto the end.

Marke 15.

g Wednesday next before Easter.
The Epistle.

For where a Testament is.
verse 16. vnto the end.

Heb. 9.

The Gospel.
Now the feast of vneleuened bread.
verse 1. vnto the end.

Luke 22.

g Thursday next before Easter.

The Epistle.
Now in this that I declare.
verse 17. vnto the end.

1. Cor. 11.

The Gospel.
Then the whole multitude.
verse 1. vnto the end.

Luke 23.

g On good Friday.
The Collect.

Almighty God, wee beseech thee graciously to behold this thy family, for the which our Lord Iesus Christ was contented to bee betrayed, and giuen vp into the hands of wicked men, and to suffer death vpon the Crosse, who liueth and reigneth, &c.

Almighty and euermlasting God, by whose spirit the whole body of the Church is gouerned and sanctified, receiue our supplications and prayers which wee offer before thee, for all estates of men in thy holy Congregation, that euery member of the same, in his vocation and ministry, may

truly and godly serue thee, through our Lord Iesus Christ, who liueth and reigneth, &c.

Mercifull God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that hee should be conuerted and liue, haue mercy vpon all Iewes, Turkes, Infidels, & Heretikes, and take from them all ignorance, hardnesse of heart, and contempt of thy word, and so fetch them home (blessed Lord) to thy flocke, that they may be saued among the remnant of the true Israelites, and bee made one fold vnder one Shepheard, Iesus Christ our Lord, who liueth and reigneth, &c.

The Epistle.
For the Law hauing the.
verse 1. vnto verse 16.

Heb. 10.

The Gospel.
When Iesus had spoken these.
verse 1. vnto the end of chap. 19.

Iohn 18.

g Easter Euen.
The Epistle.
For it is better if the will of.
verse 17. vnto the end.

1. Pet. 3.

The Gospel.
And when the Euen was come.
verse 57. vnto the end.

Matth. 27.

g Easter day.

g At morning prayer in stead of the Psalme. O come let vs &c. These *Antiphons* shall be sung or said.
Christ rising againe from the dead, now dieth not, death from henceforth hath no power vpon him, for in that he died, he died but once to put away sin: but in that he liueth, he liueth vnto God. And so likewise count your selues dead vnto sinne, but liuing vnto God, in Christ Iesus our Lord.

Christ is risen againe, the first fruits of them that sleep: for seeing that by man came death, by man also commeth the resurrection of the dead: for as by Adam all men doe die, so by Christ all men shall be restored to life.

The Collect.

Almightie God, which through thine onely begotten Son Iesus Christ, hast overcome death, and opened vnto vs the gate of euermlasting life, wee humbly beseech thee, that as by thy speciall grace, preuenting vs: thou dost put into our minds good desires, so by thy continuall helpe, wee may bring the same to good effect, through Iesus Christ our Lord, who liueth and reigneth, &c.

The Epistle.
If ye be risen with Christ.
verse 1. vnto verse 8.

Coloss. 3.

The Gospel.
Now the first day of the.
verse 1. vnto verse 11.

Iohn 20.

g Munday in Easter weeke.
Almighty God, &c.

The Epistle.
Then Peter opened his.
verse 34. vnto verse 44.

Actes 10.

The Gospel.
And behold two of them went.
verse 13. vnto verse 36.

Luke 24.

g Tuesday in Easter weeke.
The Collect.

Almighty Father, which hast giuen thine onely Sonne to die for our sinnes, and to rise againe for our iustification: grant vs so to put away the leauen of malice and wickednesse, that we may alway serue thee in purenesse of liuing and truth, through Iesus Christ our Lord, Amen.

The

The Collects.

The Epistle.
Ye men and brethren, children of.
verse 26. vnto verse 42.

The Gospel.
Iesus himfelfe stood in the.
verse 36. vnto verse 49

The first Sunday after Easter.

The Collect.
Almighty God, &c. (As at the Communion on Easter day.)

The Epistle.
For all that is borne of God.
verse 4. vnto verse 14.

The Gospel.
The same day at night.
verse 19. vnto verse 24.

The second Sunday after Easter.

The Collect.

Almightie God, which hast giuen thine onely Sonne to be vnto vs, both a sacrifice for sinnes and also an example of good life, giue vs the grace that we may alway most thankfully receiue that his inestimable benefit, and also dayly endeavour our selues to follow the blessed steps of his most holy life.

The Epistle.
For this is thanke-worthy.
verse 19. vnto the end.

The Gospel.
I am the good Shepheard.
verse 11. vnto verse 17.

The third Sunday after Easter.

The Collect.

Almighty God, which shewest to all men that be in erreur, the light of thy trueth, to the intent that they may retourne into the way of righteousness, grant vnto all them that be admitted into the fellowship of Christes Religion, that they may eschew these things that bee contrary to their profession, and follow all such things as bee agreeable to the same, through our Lord Iesus Christ.

The Epistle.
Dearly beloued, I beseech you.
verse 11. vnto verse 18.

The Gospel.
A little while and ye shall not.
verse 16. vnto verse 21.

The fourth Sunday after Easter.

The Collect.

Almighty God, which doest make the minds of all faithfull men to be of one will, grant vnto thy people, that they may loue & thing which thou commandest, and desire that which thou doest promise, that among the sundry and manifold changes of the world, our hearts may surely there bee fixed, whereas true ioyes are to bee found, through Iesus Christ our Lord, Amen.

The Epistle.
Euery good giuing, and euery.
verse 17. vnto verse 22.

The Gospel.
But now I goe my way.
verse 5. vnto verse 16.

The fifth Sunday after Easter.

The Collect.

Lord, from whom all good things doe come, grant vs thy humble seruants, that by thy holy inspiration, wee may thinke those things that bee good, and by thy mercifull guiding may performe the same, through our Lord Iesus Christ, Amen.

The Epistle.
And be ye doers of the word,
verse 22. vnto the end.

Acts 13.

Luke 24.

1. Iohn 5.

Iohn 20.

1. Pet. 2.

Iohn 10.

1. Pet. 2.

Iohn 16.

Iames 1.

Iohn 16.

Iames 1.

The Gospel.

Verely, verely I say vnto you.
verse 23. vnto the end.

The Ascension day.
The Collect.

Grant we beseech thee Almighty God, that like as we doe beleue thine onely begotten Sonne our Lord to haue ascended into the heauen: so we may also in heart & mind thither ascend, and with him continually dwell who liueth & reigneth with thee & the holy Ghost one God, world without end.

The Epistle.
I haue made the former.
verse 1. vnto verse 12.

The Gospel.
Finally he appeared vnto.
verse 14. vnto the end.

The Sunday after Ascension day.

The Collect.

O God the King of glory, which hast exalted thine onely Sonne Iesus Christ with great triumph into thy kingdome of heauen: wee beseech thee leaue vs not comfortlesse, but send vs thy holy Ghost to comfort vs, and exalt vs vnto the same place whither our Sauour Christ is gone before, who liueth and reigneth, &c.

The Epistle.
Now the end of all things is at hand.
verse 7. vnto verse 12.

The Gospel.
But when the Comforter shall.
verse 26. end chap. 16. in verse 4. at And these.

Whitsunday.
The Collect.

God, which as vpon this day, hast taught the hearts of thy faithfull people, by the sending to them the light of thy holy Spirit, grant vs by the same Spirit to haue a right iudgement in all things, and euermore to reioyce in his holy comfort, through the merites of Christ Iesus our Sauour, who liueth and reigneth with thee in the vnity of the same Spirit, one God, world without end. Amen.

The Epistle.
And when the day of Pentecost.
verse 1. vnto verse 12.

The Gospel.
If ye loue me keepe my.
verse 15. vnto the end.

Munday in Whitsun weeke.

The Collect.

God which as, &c.

The Epistle.
Then Peter opened his mouth.
verse 34. vnto the end.

The Gospel.
For God so loued the world.
verse 16. vnto verse 22.

Tuesday in Whitsun weeke.

The Collect.

God which as, &c.

The Epistle.
Now when the Apostles, which
verse 14. vnto verse 18.

The Gospel.
Verely, verely, I say vnto you.
verse 1. vnto verse 11.

Trinity Sunday.
The Collect.

Almighty and everlasting God, which hast giuen vnto vs thy seruants grace by the confession of a true faith, to acknowledge the glory of the eternall Trinity,

Iohn 16.

Actes 1.

Mat. 16.

1. Pet. 4.

Iohn 15.

Actes 2.

Iohn 14.

Actes 10.

Iohn 3.

Actes 8.

Iohn 10.

The Collects.

Trinity, and in the power of the diuine Maieſty to worſhip the Vnity: we beſeech thee, that through the ſtedfaſtneſſe of this faith, we may euermore be defended from all aduerſity, which liueſt and reigneſt, &c.

The Epiſtle.

After this I looked, and behold.
verſe 1. vnto the end.

Rev. 4.

The Goſpel.

There was now a man of the.
verſe 1. vnto verſe 16.

Iohn. 3.

¶ The firſt Sunday after Trinity.

The Collect.

God the ſtrength of all them that truſt in thee, mercifully accept our prayers: and becauſe the weakenefſe of our mortall nature, can doe no good thing without thee, grant vs the helpe of thy grace, that in keeping of thy Commandements, we may pleaſe thee both in will and deed, through Ieſus Chriſt our Lord.

The Epiſtle.

Beloued, let vs loue one.
verſe 7. vnto the end.

1. Iohn 4.

The Goſpel.

There was a certaine rich man.
verſe 19. vnto the end.

Luke 16.

¶ The ſecond Sunday after Trinity.

The Collect.

Lord, make vs to haue a perpetuall feare and loue of thy holy Name, for thou neuer faileſt to helpe and gouerne them, whom thou doeſt bring vp in thy ſtedfaſt loue: grant this, &c.

The Epiſtle.

Marueile not my brethren, though.
verſe 13. vnto the end.

1. Iohn 3.

The Goſpel.

A certaine man made a great.
verſe 16. vnto verſe 25.

Luke 14.

¶ The third Sunday after Trinity.

The Collect.

Lord, wee beſeech thee, mercifully to heare vs, and vnto whom thou haſt giuen an heartie deſire to pray, grant that by thy mighty aide we may be defended, through Ieſus Chriſt our Lord.

The Epiſtle.

And ſubmit your ſelues euery.
verſe 5. vnto verſe 12.

1. Pet. 5.

The Goſpel.

Then reſorted vnto him all the.
verſe 1. vnto verſe 11.

Luke 15.

¶ The fourth Sunday after Trinity.

The Collect.

God the protector of all them that truſt in thee, without whom nothing is ſtrong, nothing is holy, increaſe and multiply vnto vs thy mercy, that thou being our ruler and guide, wee may ſo paſſe through things temporall, that we finally loſe not the things eternall: grant this, heavenly Father, for Ieſus Chriſts ſake our Lord.

The Epiſtle.

For I count that the afflictions,
verſe 18. vnto verſe 24.

Rom. 8.

The Goſpel.

Be ye therefore mercifull, as
verſe 36. vnto verſe 43.

Luke 6.

¶ The fifth Sunday after Trinity.

The Collect.

Grant, Lord, we beſeech thee, that the courſe of this world may be ſo peaceably ordered by thy gouernance, that thy Congregation may ioyfully ſerue thee in all godly quietneſſe, through Ieſus Chriſt our Lord.

The Epiſtle.

Finally, be ye all of one minde.
verſe 8. end in verſe 15. at. And be ready.

1. Pet. 3.

The Goſpel.

Then it came to paſſe as the.
verſe 5. vnto verſe 12.

Luke 5.

¶ The ſixt Sunday after Trinity.

The Collect.

God, which haſt prepared to them that loue thee, ſuch good things as paſſe all mans vnderſtanding: powre into our hearts ſuch loue toward thee, that we louing thee in all things, may obtaine thy promiſes, which exceed all that we can deſire, through Ieſus Chriſt, &c.

The Epiſtle.

Know ye not that all we which
verſe 3. vnto verſe 13.

Rom. 6.

The Goſpel.

For I ſay vnto you, Except your.
verſe 20. vnto verſe 27.

Matt. 5.

¶ The ſeuenth Sunday after Trinity.

The Collect.

Lord of all power and might, which art the author and giuer of all good things, graſſe in our hearts the loue of thy Name, increaſe in vs true religion, and nourish vs with all goodneſſe, and of thy great mercy keepe vs in the ſame, through Ieſus Chriſt our Lord.

The Epiſtle.

I ſpeake after the maner of man.
verſe 19. vnto the end.

Rom. 6.

The Goſpel.

In theſe dayes when there was.
verſe 1. vnto verſe 10.

Marke 8.

¶ The eighth Sunday after Trinity.

The Collect.

God, whoſe prouidence is neuer deceined, wee humbly beſeech thee, that thou wilt put away from vs all hurtful things, and giue vs thoſe things which be profitable for vs, through Ieſus Chriſt our Lord.

The Epiſtle.

Therefore brethren, we are debtors.
verſe 12. vnto verſe 18.

Rom. 8.

The Goſpel.

Beware of falſe prophets.
verſe 15. vnto verſe 22.

Matt. 7.

¶ The ix Sunday after Trinity.

The Collect.

Grant vs Lord, we beſeech thee, the ſpirit to thinke and doe alwaies ſuch things as be rightfull, that we which cannot be without thee, may by thee be able to liue according to thy will, through Ieſus Chriſt our Lord.

The Epiſtle.

Moreouer brethren, I would.
verſe 1. vnto verſe 14.

1. Cor. 10.

The Goſpel.

And he ſaid alſo vnto his.
verſe 1. vnto verſe 10.

Luke 16.

¶ The x Sunday after Trinity.

The Collect.

Let thy mercifull cares, O Lord, be open to the prayers of thy humble ſeruants: and that they may obtaine their petitions, make them to aſke ſuch things as ſhall pleaſe thee, through Ieſus Chriſt our Lord.

The Epiſtle.

Now concerning ſpiritual gifts,
verſe 1. vnto verſe 13.

1. Cor. 12.

The Collects:

The Gospell.
And when he was come neere. *Luke 19.*
verse 41. end in verse 47. at, And the high Priests
and the.

§ The xi. Sunday after Trinitie.
The Collect.

God which declarest thy mighty power, most chiefly in shewing mercy and pittie; giue vnto vs abundantly thy grace, that we running to thy promises, may be made partakers of thy heavenly treasure, through Iesus Christ our Lord.

The Epistle.
Moreover brethren, I declare. *1. Cor. 15.*
verse 1. vnto verse 12.

The Gospell.
He spake also this parable vnto *Luke 18.*
verse 9. vnto verse 15.

§ The xij. Sunday after Trinitie.
The Collect.

Almightie and euermore God, which art alwayes more ready to heare then we to pray, and art wont to giue more then either we desire or deserue: powre downe vpon vs the abundance of thy mercy, forgiving vs those things whereof our conscience is afraid, and giuing vnto vs that, that our prayer dare not presume to aske, through Iesus Christ our Lord.

The Epistle.
And such trust haue we through. *2. Cor. 3.*
verse 4. vnto verse 10.

The Gospell.
And he departed againe. *Marke 7.*
verse 31. vnto the end.

§ The xij. Sunday after Trinitie.
The Collect.

Almighty and mercifull God, of whose onely gift it cometh, that thy faithfull people doe vnto thee, true and laudable seruice: Grant we beseech thee, that wee may so runne to thy heavenly promises, that wee faile not finally to attaine the same, through Iesus Christ our Lord.

The Epistle.
Now to Abraham and his seed. *Galat. 3.*
verse 16. vnto verse 23.
Blessed are the eyes which see. *Luke 10.*
verse 23. vnto verse 38.

§ The xij. Sunday after Trinitie.
The Collect.

Almightie and euermore God, giue vnto vs the increase of faith, hope, and charitie, and that wee may obtaine that which thou doest promise, make vs to loue that which thou doest command, through Iesus Christ our Lord.

The Epistle.
Then I say, walke in the spirit. *Gal. 5.*
verse 16. vnto verse 25.

The Gospell.
And so it was when he went. *Luke 17.*
verse 11. vnto verse 20.

§ The xv. Sunday after Trinitie.
The Collect.

Keepe we beseech thee, O Lord, thy Church with thy perpetuall mercy, and because the frailty of man without thee cannot but fall, keepe vs euer by thy helpe, and lead vs vnto all things profitable to our saluation, through Iesus Christ our Lord.

The Epistle.
Ye see how large a letter. *Gal. 6.*
verse 11. vnto the end.

The Gospell.
No man can serue two Masters; *Mat. 6.*
verse 24. vnto the end.

§ The xvi. Sunday after Trinitie.
The Collect.

Lord, wee beseech thee, let thy continuall prayse cleanse and defend thy Congregation: and because it cannot continue in safety without thy succour, preserve it euermore by thy helpe and goodness, through Iesus Christ our Lord.

The Epistle.
Wherefore I desire that ye. *Ephes. 3.*
verse 13. vnto the end.

The Gospell.
And it came to passe the day after. *Luke 7.*
verse 11. vnto verse 18.

§ The xvij. Sunday after Trinitie.
The Collect.

Lord we pray thee, that thy grace may alwayes preuent and follow vs, and make vs continually to be giuen to all good workes, through Iesus Christ our Lord.

The Epistle.
I therefore being a prisoner. *Ephes. 4.*
verse 1. vnto verse 7.

The Gospell.
And it came to passe that when. *Luke 14.*
verse 1. vnto verse 12.

§ The xvij. Sunday after Trinitie.
The Collect.

Lord, we beseech thee, grant thy people grace to auoyd the infectious of the deuill, and with pure heart and mind to follow thee the onely God, through Iesus Christ our Lord.

The Epistle.
I thanke my God alwayes. *1. Cor. 16.*
verse 4. vnto verse 9.

The Gospell.
But when the Pharisees had. *Mat. 23.*
verse 34. vnto the end.

§ The xix. Sunday after Trinitie.
The Collect.

O God, forasmuch as without thee we are not able to please thee, grant that the working of thy mercy may in all things direct and rule our hearts, through Iesus Christ our Lord.

The Epistle.
This I say therefore, and testifie. *Ephes. 4.*
verse 17. vnto the end.

The Gospell.
Then he entred into a ship. *Mar. 9.*
verse 1. vnto verse 9.

§ The xx. Sunday after Trinitie.
The Collect.

Almighty and mercifull God, of thy bountifull goodness: keepe vs from all things that may hurt vs, that wee being ready both in body and soule, may with free hearts accomplish those things that thou wouldest haue done, through Iesus Christ our Lord.

The Epistle.
Take heed therefore that ye. *Ephes. 5.*
verse 15. vnto verse 22.

The Gospell.
The kingdome of heauen is. *Mat. 12.*
verse 2. vnto verse 15.

§ The xxi. Sunday after Trinitie.
The Collect.

Grant we beseech thee, mercifull Lord, to thy faithfull people, pardon and peace, that they may bee cleansed from all their finnes, and serue thee with a quiet minde, through Iesus Christ our Lord.

The

The Collects.

The Epistle.
Finally, my brethren, be strong.
verse 10. vnto verse 21.

The Gospel.
And there was a certaine Ruler.
verse 46. vnto the end.

¶ The xxij. Sunday after Trinitie.
The Collect.

Lord, we beseech thee to keepe thy household the Church in continuall godlines, that thorow thy protection it may be free from all aduersities, and deuoutly giuen to serue thee in good works, to the glory of thy Name, through Iesus Christ our Lord.

The Epistle.
I thanke my God *hauiug.*
verse 3. vnto verse 12.

The Gospel.
Then came Peter to him.
verse 21 vnto the end.

¶ The xxij. Sunday after Trinitie.
The Collect.

God our refuge and strength, which art the Author of all godlinesse, be ready to heare the deuout prayers of the Church, and grant that those things which we aske faithfully, wee may obtaine effectually, through Iesus Christ our Lord.

The Epistle.
Brethren, be followers of me.
verse 15. vnto the end.

The Gospel.
Then went the Pharisees and.
verse 15. vnto verse 23.

¶ The xxij. Sunday after Trinitie.
The Collect.

Lord, wee beseech thee, assoyle thy people from their offences, that through thy bountifull goodness, wee may bee deliuered from the bonds of all those sinnes, which by our frailtie we haue committed, Grant this, &c.

The Epistle.
We giue thanks to God.
verse 3. vnto verse 13.

The Gospel.
While he thus spake.
verse 18. vnto verse 27.

¶ The xxv. Sunday after Trinitie.
The Collect.

Stirre vp, we beseech thee, O Lord, the willes of thy faithful people, that they plenteously bringing forth the fruit of good works, may of thee bee plenteously rewarded, through Iesus Christ, &c.

The Epistle.
Behold the dayes come.
verse 5. vnto verse 9.

The Gospel.
Then Iesus list vp his eyes.
verse 5. vnto verse 15.

¶ If there be any moe Sundayes before Advent Sunday, so supply the same, shall be taken the Collect, the Epistle and Gospel of some of those Sundayes that were omitted betwene the Epiphany and Septuagesima.

¶ On Saint Andrewes day.
The Collect.

Almighty God, which didst giue such grace vnto thy holy Apostle S. Andrew, that he readily obeyed the calling of thy Sonne Iesus Christ, and followed him without delay: Graunt vnto vs all, that we being called by thy holy word, may forthwith giue ouer our selues obediently to follow thy holy Commandements, through the same Iesus Christ our Lord.

The Epistle.
Ephes. 6. For if thou shalt confesse.
verse 9. vnto the end.

The Gospel.
Iohn 4. And Iesus walking by.
verse 18. vnto verse 23.

¶ On Saint Thomas day.
The Collect.

Almightie and euermouing God, which for the more confirmation of the faith, diddest suffer thy holy Apostle Thomas to bee doubtfull in thy Sons resurrection: grant vs so perfectly, and without all doubt to beleue in thy Son Iesus Christ, that our faith in thy sight neuer bee reprooued. Heare vs, O Lord, through the same Iesus Christ, to whom, &c.

The Epistle.
Ephes. 2. Now therefore ye are no.
verse 19. vnto the end.

The Gospel.
But Thomas one of the.
verse 24. vnto the end.

¶ Conversion of S. Paul.
The Collect.

God, which hast taught all the world through the preaching of thy blessed Apostle S. Paul, grant we beseech thee, that we which haue his wonderfull conuersion in remembrance, may follow and fulfil the holy doctrine which he taught, through Iesus Christ our Lord.

The Epistle.
Acts 9. And Saul yet breathing out.
verse 1. vnto verse 13.

The Gospel.
Then answered Peter, and.
verse 27. vnto the end.

¶ The purification of Mary the Virgin.
The Collect.

Almighty and euermouing God, wee humbly beseech thy Maiesy, that as thy onely begotten Son was this day presented in the Temple, in the substance of our flesh: so grant that wee may bee presented vnto thee with pure and cleare minds, by Iesus Christ our Lord.

The Epistle.
¶ The same Epistle appointed the Sunday before.
The Gospel.

And when the dayes of her.
verse 22. and end in verse 27. at, And when the.

¶ On S. Mattheas day.
The Collect.

Almightie God, which in the place of the traitour Iudas, diddest chuse thy faithful seruant Mattheas, to be of the number of the twelue Apostles: Graunt that thy Church being alway preferred from false apostles, may bee ordered and guided by faithful and true Pastours, through Iesus Christ our Lord.

The Epistle.
Acts 1. And in those dayes Peter.
verse 15. vnto the end.

The Gospel.
At that time Iesus answered.
verse 25. vnto the end.

¶ The Annunciation of the Virgin Mary.
The Collect.

We beseech thee, Lord, powre thy grace into our hearts, that as wee haue knowen Christ thy Sons Incarnation by the message of an Angel, so by his crosse and passion we may be brought vnto the glory of his resurrection, through the same Christ our Lord. Amen.

The Collects.

The Epistle.
And the Lord spake againe vnto,
verse 10. vnto verse 16.

The Gospel.
And in the sixt moneth.
verse 26. vnto verse 29.

¶ On Saint Markes day.

The Collect.

Almighty God, which hast instructed thy holy Church with the heavenly doctrine of the Evangelist S. Marke, giue vs grace that wee bee not like children carried away with euery blast of vaine doctrine: but firmly to be established in the truth of thy holy Gospel through Iesus Christ, &c.

The Epistle.
But vnto euery one of vs is.
verse 1. vnto verse 12.

The Gospel.
I am the true vine, and my.
verse 1. vnto verse 12.

¶ On S. Philip and James day.

The Collect.

Almighty God, whom truely to know, is euermore lasting life: graunt vs perfectly to know thy Son Iesus Christ, to be the Way, the Truth, and the Life, as thou hast taught S. Philip, and other the Apostles, through Iesus Christ our Lord.

The Epistle.
James a servant of God.
verse 1. vnto verse 12.

The Gospel.
And he said to his Disciples.
verse 1. vnto verse 15.

¶ On Saint Barnabas day.

The Collect.

Lord Almighty, which hast endued thy holy Apostle Barnabas with singular gifts of the holy Ghost: let vs not bee destitute of thy manifold gifts, nor yet of grace to vse them alway to thine honour and glory, through Iesus Christ our Lord.

The Epistle.
Then tidings of these things
verse 22. vnto the end.

The Gospel.
This is my commandment.
verse 12. vnto verse 17.

¶ On S. Iohn Baptists day.

The Collect.

Almighty God, by whose prouidence thy seruant Iohn Baptist was wonderfully borne, & sent to prepare the way of thy Son our Sauour, by preaching of penance: make vs so to follow his doctrine and holy life, that we may truly repent: according to his preaching, and after his example, constantly speake the truth, boldly rebuke vice, and patiently suffer for the truths sake, through Iesus Christ, &c.

The Epistle.
Comfort ye, comfort ye my.
verse 1. vnto verse 12.

The Gospel.
Now Elizabeths time was.
verse 57. vnto the end.

¶ On Saint Peters day.

The Collect.

Almighty God, which by thy Son Iesus Christ hast giuen to thy Apostle S. Peter many excellent gifts, and commaundedst him earnestly to feed thy flocke: make (we beseech thee) all Bishops and Pastours diligently to preach thy holy word, and the people obediently to follow the same, that they may receiue the crowne of euermore lasting glory, through Iesus Christ our Lord.

The Epistle.
Esay 7. Now about that time Herod.
verse 1. vnto verse 12.

The Gospel.
Luke 1. Now when Iesus came.
verse 13. vnto verse 20.

¶ On Saint James day.

The Collect.

Grant, O mercifull God, that as thy holy Apostle S. James leauing his father and all that he had without delay, was obedient vnto the calling of thy Son Iesus Christ, and followed him: so wee forsaking all carnall and worldly affections, may be euermore ready to follow thy commandments, through Iesus Christ our Lord.

The Epistle.
In those dayes also came.
verse 17. end chap. 12. in verse 3. at, Then were the.

The Gospel.
Then came to him the.
verse 20. vnto verse 29

¶ On S. Bartholomew the Apostles day.

The Collect.

O Almighty and euermore lasting God, which hast giuen grace to thine Apostle Bartholomew truly to beleue and to preach thy word: Grant wee beseech thee vnto thy Church, both to loue that he beleuened, and to preach that hee taught, through Christ our Lord. Amen.

The Epistle.
Thus by the hands of the.
verse 12. vnto verse 17

The Gospel.
And there arose also a strife.
verse 24. vnto verse 31.

¶ On S. Matthews day.

The Collect.

Almightie God, which by thy blessed Son didst call Matthew from the receipt of custome, to be an Apostle and Euangelist: graunt vs grace to forsake all conetous desires, and inordinate loue of riches, and to follow thy said Son Iesus Christ, who liueth and reigneth, &c.

The Epistle.
Therefore seeing that we.
verse 1. vnto verse 7.

The Gospel.
And as Iesus passed forth.
verse 9. vnto verse 14.

¶ On S. Michael and all Angels.

The Collect.

Euermore lasting God, which hast ordained & constituted seruices of all Angels & men in a wonderful order, mercifully grant y they which alwaies do thee seruice in heauen, may by thy appointment succour & defend vs in earth, through Iesus Christ our Lord.

The Epistle.
And there was a battell.
verse 7. vnto verse 13.

The Gospel.
The same time the Disciples.
verse 1. vnto verse 11.

¶ On S. Luke the Euangelist.

The Collect.

Almighty God, which calledst Luke the Physician, whose praise is in the Gospel, to be a Physician of the soules: it may please thee by the wholesome medicines of his doctrine, to heale all the diseases of our soules, through thy Sonne Iesus, &c.

The Epistle.
But watch thou in all things,
verse 5. vnto verse 16.

The Communion.

The Gospel.

After these things the Lord, *Luke 10.*
verse 1. end in verse 7. at, Goe not from house.

Simon and Jude Apostles.

The Collect.

Almighty God, which hast builded thy Congregation vpon the foundation of the Apostles and Prophets, Iesus Christ himselfe being the head corner stone: grant vs so to be ioyned together in vinity of spirit by their doctrine, that wee may bee made an holy Temple acceptable vnto thee, through Iesus Christ our Lord.

The Epistle.

Inde a seruant of Iesus Christ,
verse 1. vnto verse 9.

The Gospel.

These things command.

Iohn 15.

The end of the Collects.

verse 17. vnto the end.

All Saints day.

The Collect.

Almighty God, which hast knit together the Elect in one communion, and fellowship in the mysticall body of thy Son Iesus Christ our Lord: grant vs grace so to follow thy holy Saints in all vertuous and godly living, that wee may come to those vnspeakable ioyes which thou hast prepared for them that vnsauedly loue thee, through Iesus, &c.

The Epistle.

And I saw another Angel come.

Reuel. 7.

verse 2. vnto verse 12.

The Gospel.

And when he saw the.

verse 1. vnto verse 13.

Math. 5.



THE ORDER FOR THE ADMINISTRATION of the Lords Supper, or holy Communion.

SO many as intend to be partakers of the holy Communion, shall signifie their names to the Curate ouer night, or els in the morning, before the beginning of Morning prayer, or immediately after. And if any of those be an open and notorious euill liuer, so that the Congregation by him is offended, or haue done any wrong to his neighbour by word or deed, the Curate hauing knowledge thereof, shall call him, and aduertise him in any wise not to presume to the Lords Table, until he haue openly declared himselfe to haue truly repented and amended his former naughty life, that the Congregation may thereby bee satisfied, which afore were offended, and that he haue recompensed the parties whom he hath done wrong vnto, or at the least declare himselfe to be in full purpose so to doe, as soone as he conveniently may.

The same order shall the Curate vse with those be-twixt whom he perceiveth malice or hatred to reigne, not suffering them to be partakers of the Lords Table, until he know them to bee reconciled: and if one of the parties so at variance, be content to forgiue from the bottom of his heart all that the other hath trespasssed against him, and to make amends for that he himselfe hath offended, and the other party will not be perswaded to a godly amitie, but remaine still in his forwardnesse and malice: the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate.

The Table at the Communion time, hauing a faire white linnen cloth vpon it, shall stand in the body of the Church, or in the Chancel, where Morning and Evening prayer be appointed to be said. And the Priest standing at the North side of the Table, shall say the Lords prayer, with this Collect following.

The Communion.



Our Father which art in heauen, Hallowed be thy Name Thy kingdom come. Thy will be done in earth as it is in heauen. Giue vs this day our daily bread. And forgiue vs our trespassses, as we forgiue them that trespass against vs. And leade vs not into temptation: but deliuer vs from euill. Amen.

Almighty God, vnto whom all hearts be open, All desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of thy holy Spirit, that we may perfectly loue thee, and worthily magnifie thy holy Name, through Christ our Lord, Amen.

Then shall the Priest rehearse distinctly all the ten Commandements, and the people kneeling, shall after every Commandement, aske Gods mercy for their transgression of the same, after this sort.

Minister.

God spake these words, and said, I am the Lord thy God, thou shalt haue none other gods but mee.

People. Lord haue mercy vpon vs, and encline our hearts to keepe this Law.

Minister.

Thou shalt not make to thy selfe any graven i-

mage, nor the likenesse of any thing that is in heauen above, or in the earth beneath, or in the water vnder the earth. Thou shalt not bow downe to them, nor worship them: for I the Lord thy God am a ielous God, and visite the sinnes of the fathers vpon the children, vnto the third and fourth generation of them that hate me, and shew mercy vnto thousands in them that loue me, and keep my Commandements.

People. Lord haue mercy vpon vs, &c.

Minister.

Thou shalt not take the Name of the Lord thy God in vaine: for the Lord will not hold him guiltlesse that taketh his Name in vaine.

People. Lord haue mercy vpon vs, &c.

Minister.

Remember that thou keepe holy the Sabbath day. Sixe dayes shalt thou labour and doe all that thou hast to do: but the seuenth day is the Sabbath of the Lord thy God: In it thou shalt do no manner of worke, thou and thy son and thy daughter, thy manservant, and thy maidservant, thy cattell, and the stranger that is within thy gates. For in sixe dayes the Lord made heauen and earth, the sea and all that in them is, and rested the seuenth day. Wherefore the Lord blessed the seuenth day, and hallowed it,

C 2

People

The Communion.

People.
Lord haue mercy vpon vs, &c.
Minister.
Honour thy father and thy mother that thy daies
may be long in the land which the Lord thy God
giueth thee.

People.
Lord haue mercy vpon vs, &c.
Minister.
Thou shalt doe no murder.
People.
Lord haue mercy vpon vs, &c.
Minister.
Thou shalt not commit adultery.

People.
Lord haue mercy vpon vs, &c.
Minister.
Thou shalt not steale.
People.
Lord haue mercy vpon vs, &c.
Minister.
Thou shalt not beare false witnesse against thy
neighbor.
People.
Lord haue mercy vpon vs, &c.
Minister.

Thou shalt not couet thy neighbours house, thou
shalt not couet thy neighbours wife, nor his ser-
uant, nor his maide, nor his oxe, nor his asse, nor any
thing that is his.

People.
Lord haue mercy vpon vs, and write all these thy
Lawes in our hearts, we beseech thee.
¶ Then shall follow the Collect of the day, with one
of these two Collects following for the King, the
Minister standing vp, and saying.

¶ Let vs pray.
Almighty God whose kingdome is everlasting,
and power infinite, haue mercie vpon the
whole Congregation, and so rule the heart of thy
chosen seruant Charles our King and Gouvernour,
that he (knowing whose minister he is) may about
all things seeke thine honour and glory, and that
we his subiects (duely considering whose authority
he hath) may faithfully serue, honour and humbly
obey him, in thee and for thee, according to thy
blessed word and ordinance, through Iesus Christ
our Lord, who with thee and the holy Ghost liueth and
reigneth euer one God, world without end, Amen.

Almighty and everlasting God, wee be taught
by thy holy word, that the hearts of Kings are
in thy rule and gouernance, & that thou doest dis-
pose and turne them as it seemeth best to thy godly
wisdom: we humbly beseech thee, so to dispose
and gouerne the heart of Charles thy seruant our
King and Gouvernour, that in all his thoughts,
words and workes hee may euer seeke thy honour
and glory, and study to preserve thy people com-
mitted to his charge, in wealth, peace and godli-
nesse. Grant this, O mercifull Father, for thy deare
Sonnnes sake, Iesus Christ our Lord.

¶ Immediately after the Collects, the Minister shall read
the Epistle, beginning thus.

The Epistle written in the Chapter of
¶ And the Epistle ended, he shall say the Gospel, be-
ginning thus.

The Gospel written in the Chapter of
¶ And the Epistle and Gospel being ended, shall bee
said the Creed.

I beleene in one God the Father Almighty, maker
of heauen and earth, and of all things visible and
inuisible: and in one Lord Iesus Christ the onely
begotten Son of God, begotten of his Father before

all worlds, God of God, Light of Light, very God of
very God, begotten not made, being of one sub-
stance with the Father, by whom all things were
made: who for vs men, and for our saluation came
downe from heauen, and was incarnate by the holy
Ghost of the virgin Mary, and was made man, and
was crucified also for vs vnder Pontius Pilate: he
suffered and was buried, and the third day he rose
again: according to the Scriptures, and ascended
into heauen, and sitteth on the right hand of the Fa-
ther. And hee shall come againe with glory to
iudge both the quicke and the dead: whose king-
dome shall haue no end. And I beleene in the holy
Ghost, the Lord and giuer of life, who proceedeth
from the Father and the Sonne, who with the Fa-
ther and the Sonne together is worshipped and
glorified, who spake by the Prophets. And I be-
leue one Catholike and Apostolike Church, I
acknowledge one Baptisme for the remission of
sinnes, And I looke for the resurrection of the dead
and the life of the world to come. Amen.

After the Creed, if there be no Sermon, shall follow
one of the Homilies already set forth, or hereafter to be
set forth by common authority.

After such Sermon, Homily, or exhortation, the Cu-
rate shall declare vnto the people, whether there bee
any holy dayes or fasting dayes the weeke following, and
earnestly exhort them to remember the poore, saying,
one or more of these sentences following, as he thinketh
most conuenient by his discretion.

* Let your light so shine before men, that they
may see your good workes, and glorifie your Fa-
ther which is in heauen.

* Lay not vp for your Clues treasure vpon the * Matt.
earth, where the rust and the moth doth corrupt: 5.15.
and where theeeues breake thorow and steale, but
lay vp for your selues treasures in heauen, where
neither rust nor moth doth corrupt, and where
theeeues doe not breake thorow and steale.

* Whatsoeuer yee would that men should doe * Matt.
vnto you, euen so doe vnto them: for this is the 6.19.26.
Law and the Prophets.

* Not euery one that saith vnto mee, Lord Lord, * Matt.
shall enter into the kingdome of heauen, but hee 7.12.
that doth the wil of my Father which is in heauen.

* Zache stood forth and said vnto the Lord, Be- * Luke
hold, Lord, the halfe of my goods I giue to the 19.8.
poore, and if I haue done any wrong to any man, I
restitute foure fold.

* Who goeth a warfare at any time of his owne * 1. Cor.
cost? who planteth a vineyard, and eateth not of 9.7.
the fruit thereof? or who feedeth a flocke, and ea-
teth not of the milke of the flocke?

* If we haue sown vnto you spirituall things, is * 1. Cor.
it a great matter if wee shall reape your worldly 9.11.
things?

* Doe yee not know, that they which minister a- * 1. Cor. 9
bout holy things, liue of the sacrifice? and they 6.7.
which wait of the Altar, are partakers with the
Altar? Euen so also hath the Lord ordained, that
they which preach the Gospel, should liue of the
Gospel.

* He that soweth little shall reape little: and he * 1. Cor. 9
that soweth plenteously, shall reape plenteously. 6.7.
Let euery man doe according as hee is disposed in
his heart, not grudging, or of necessitie: for God
loueth a chearefull giuer.

* Let him that is taught in the word, minister vn- * Gal. 6.1
to him that teacheth in all good things. Be not de- 6.7.
ceiued, God is not mocked: for whatsoeuer a man
soweth, that shall he reape.

* While we haue time, let vs doe good vnto all * Gal. 6.2
men, 10.

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- men, and especially to them which are of the household of faith.
1. Tim. 6. 6, 7. * Godliuesse is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we cary any thing out.
1. Tim. 6. 17, 18. and 19. * Charge them that are rich in this world, that they be ready to giue, and glad to distribute, laying vp in store for themselves a good foundation against the time to come, that they may attaine eternall life.
- Heb. 6. 10. * God is not vnrighteous, that he wil forget your workes and labour that proceedeth of loue, which loue ye haue shewed for his Name sake, which haue ministred vnto the Saints, and yet doe minister.
- Heb. 13. 16. * To doe good and to distribute forget not, for with such sacrifices God is pleased.
1. Iohn 3. 17. * Whoso hath this worlds good, and seeth his brother to haue need, and shutteth vp his compassion from him, how dwelleth the loue of God in him?
- Tob. 4. 7. * Giue almes of thy goods, and turne neuer thy face from any poore man, and then the face of the Lord shall not be turned away from thee.
- Tob. 4. 8, 9. * Be mercifull after thy power if thou hast much, giue plenteously. If thou hast little, doe thy diligence gladly, to giue of that little: for so gatherest thou thy selfe a good reward in the day of necessitie.
- Pro. 19. 17. * He that hath pittie on the poore, lendeth vnto the Lord: and looke what he layeth out, it shall be payed him againe.
- Psal. 41. 1. * Blessed is the man that prouideth for the sicke and nedy: the Lord shall deliuer him in the time of trouble.

¶ Then shall the Churchwardens, or some other by them appointed, gather the deuotion of the people, and put the same into the poore mans boxe, and upon the offering dayes appointed, every man and woman shall pay, to the Curate, the due accustomed offerings. After which done the Minister shall say.

¶ Let vs pray for the whole state of Christs Church militant here in earth.

If there be no almes giuen to the poore, then shall the words (of accepting our almes) be left out vnfaid.

Almighty and euerlasting God, which by thy holy Apostle hast taught vs to make prayers and supplications, and to giue thanks for all men: we humbly beseech thee most mercifully (to accept our almes, and) to receive these our prayers, which we offer vnto thy diuine Maiestie, beseeching thee to inspire continually thy vniuersall Church with the spirit of truth, vnitie, and concord: and grant that all they that doe confesse thy holy Name, may agree in the truth of thy holy Words, and liue in vnitie and godly loue. Wee beseech thee also to saue and defend all Christian Kings, Princes and Gouvernours, and especially thy seruant *Charles* our King, that vnder him we may be godly and quietly gouerned: and graunt vnto his whole Counsell, and to all that be put in authoritie vnder him, that they may truly and indifferently minister iustice, to the punishment of wickednesse and vice, and to the maintenance of Gods true religion and vertue. Giue grace (O heauenly Father) to all Bishops, Pastours, and Curates, that they may both by their life and doctrine set forth thy true and liuely word, and rightly and duely administer thy holy Sacraments: and to all thy people giue thy heauenly grace, and especially to this Congregation here present, that with meeke heart and due reuerence they may heare and receiue thy holy word, truly seruing thee in holinesse and righteousness all the daies of their life. And we most humbly beseech thee of thy goodnes, O Lord, to comfort and

succour all them which in this transitorie life bee in trouble, sorrow, need, sicknesse, or any other aduersity: Graunt this, O Father, for Iesus Christs sake, our onely Mediatour and Aduocate. Amen.

¶ Then shall follow this exhortation at certaine times, when the Curate shall see the people negligent to come to the holy Communion.

Wee be come together at this time (dearely beloued brethren) to feed at the Lords Supper, vnto the which in Gods behalfe, I bid you all that be here present, and beseech you for the Lord Iesus Christs sake, that yee will not refuse to come thereto, being so louingly called and bidden of God himselfe. Ye know how grievous, & vnkinde a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing, but the guests to sit downe, and yet they which be called (without any cause) most vnthankfully refuse to come. Which of you in such a case would not be moued? Who would not thinke a great iniury and wrong done vnto him? Wherefore most dearely beloued in Christ, take ye good heed, lest ye withdrawing your selues from this holy Supper, prouoke Gods indignation against you. It is an easie matter for a man to say, I will not communicate, because I am otherwise letted with worldly businesse: But such excuses be not so easily excepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: Wherefore then doe you not repent, and amend? When God calleth you, be you not ashamed to say, you will not come? When yee should retorne to God, will you excuse your selfe, and say, That yee are not ready? Consider earnestly with your selues, how little such fained excuses shall auaille before God. They that refused the feast in the Gospel, because they had bought a farme, or would try their yokes of oxen, or because they were married, were not so excused, but counted vnworthy of the heauenly Feast. I for my part am here present, and according to mine office, I bid you in the Name of God, I call you in Christs behalfe, I exhort you as you loue your owne saluation, that ye will be partakers of this holy Communion. And as the Sonne of God did vouchsafe to yeeld vp his soule by death vpon the Crosse for our health: euen so it is your duty to receiue the Communion together in the remembrance of his death, as hee himselfe commanded. Now if you will in no wise thus doe, consider with your selues how great iniury you doe vnto God, and how sore punishment hangeth ouer your heads for the same. And, whereas ye offend God so sore in refusing this holy banquet: I admonish, exhort, and beseech you, that vnto this vnkindnes ye will not adde any more: which thing yee shall doe, if yee stand by as gazers and lookers on them that doe communicate, and be not partakers of the same your selues. For what thing can this be accounted els, then a further contempt and vnkindnesse vnto God? Truly it is a great vnthankfulnessse to say nay, when yee be called: but the fault is much greater, when men stand by, and yet will neither eate nor drinke this holy Communion with others. I pray you, what can this be els, but euen to haue the mysteries of Christ in derision? It is said vnto all, Take ye and eate, Take and drinke ye all of this, doe this in remembrance of me. With what face then, or with what countenance shall ye heare these words? what will this be els, but a neglecting, a despising and mocking of the Testament of Christ? Wherefore rather then ye should so doe, depart you hence, and

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giue place to them that bee godly disposed. But when you depart, I beseech you ponder with your selues from whom you depart. Yee depart from the Lords Table, yee depart from your brethren, and from the banquet of most heavenly food. These things if ye earnestly consider, you shall by Gods grace returne to a better mind: for the obtaining whereof we shall make our humble petition, while we shall receiue the holy Communion.

¶ And sometime shall thus be said also at the discretion of the Curate.

Dearely beloved, forasmuch as our duty is to render to Almighty God our heavenly Father, most hearty thanks, for that he hath giuen his Son our Sauour Iesus Christ, not onely to die for vs, but also to be our spirituall food & sustenance, as it is declared vnto vs, as well by Gods word, as by the holy Sacraments of his blessed bodie and blood, the which being so comfortable a thing to them which receiue it worthily, and so dangerous to them that wil presume to receiue it vnworthily: My duty is to exhort you to consider the dignitie of the holy myserie, and the great perill of the vnworthy receiuing thereof, and so to search and examine your owne consciences, as you should come holy and cleane to a most godly & heavenly feast, so that in no wise you come, but in the marriage garment required of God in holy Scripture, and so come and be receiued as worthy partakers of such a heavenly Table. The way and meanes thereto is; First, to examine your liues & conuersation, by the rule of Gods Commandements, and wherein soeuer ye shall perceiue your selues to haue offended, either by will, word, or deed, there bewaile your own sinfull liues, and confesse your selues to Almighty God, with full purpose of amendment of life. And if you shall perceiue your offences to be such as bee not only against God, but also against your neighbors, then ye shall reconcile your selues vnto them, ready to make restitution and satisfaction, according to the uttermost of your powers, for all iniuries and wrongs done by you to any other, & likewise being ready to forgive other that haue offended you, as you would haue forgiveness of your offences at Gods hand. For otherwise the receiuing of the holy Communion doth nothing else but increase your damnation. And because it is requisite that no man should come to the holy Communion, but with a full trust in Gods mercy, & with a quiet conscience: therefore if there be any of you, which by the meanes aforesaid cannot quiet his own conscience, but requireth further comfort or counsell, then let him come to me, or some other discreet and learned Minister of Gods word, & open his griefe, that hee may receiue such ghostly counsell, aduice, and comfort, as his conscience may be relieved, and that by the ministerie of Gods word hee may receiue comfort, and the benefit of absolution, to the quieting of his conscience, and the auoiding of all scruple and doubtfullnesse.

¶ Then shall the Priest say this Exhortation.

Dearely beloved in the Lord, yee that minde to come to the holy Communion of the body and blood of our Sauour Christ, must consider what S. Paul writeth to the Corinthians, how he exhorteth all persons diligently to try and examine themselves, before they presume to eate of that bread, and drinke of that cup. For as the benefit is great, if with a true penitent heart and liuely Faith wee receiue that holy Sacrament: (for then wee spiritually eat the flesh of Christ, and drinke his blood,

then we dwell in Christ, and Christ in vs: we be one with Christ, and Christ with vs:) So is the danger great, if we receiue the same vnworthily: for then we be guiltie of the body and blood of Christ our Sauour, we eate and drinke our owne damnation, not considering the Lords body, wee kindle Gods wrath against vs: wee prouoke him to plague vs with diuers diseases, and sundry kindes of death. Therefore if any of you be a blasphemour of God, an hinderer or slanderer of his word, an adulterer, or be in malice, or enmie, or in any other grievous crime, bewaile your sins, and come not to this holy Table, lest after the taking of that holy Sacrament, the deuil enter into you, as hee entred into Iudas, and fill you full of all iniquities, and bring you to destruction both of body and soule. Iudge therefore your selues (brethren) that you be not iudged of the Lord. Repent you truly for your sins past, haue a liuely and stedfast faith in Christ our Sauour. Amend your liues, and be in perfect charitie with all men, so shall you bee meet partakers of these holy mysteries. And about all things, ye must giue most humble and hearty thanks to God the Father, the Sonne, and the holy Ghost, for the redemption of the world, by the death and passion of our Sauour Christ, both God and man, who did humble himselfe, euen to the death vpon the Crosse for vs miserable sinners, which lay in darkenesse and shadow of death, that hee might make vs the children of God, and exalt vs to euermore life. And to the end that wee should alway remember the exceeding great loue of our Master, and onely Sauour Iesus Christ thus dying for vs, and the innumerable benefits, which by his precious blood-shedding he hath obtained to vs: hee hath instituted and ordained holy mysteries, as pledges of his loue, and continuall remembrance of his death, to our great and endlesse comfort. To him therefore with the Father, and the holy Ghost, let vs giue (as we are most bounden) continuall thanks, submitting our selues wholly to his holy will and pleasure, and stadying to serue him in true holinesse and righteounesse all the dayes of our life, Amen.

¶ Then shall the Minister say to them that come to receiue the holy Communion.

You that doe truly and earnestly repent you of your sins, and be in loue and charitie with your neighbours, and intend to lead a new life, following the Commandements of God, and walking from hencefoorth in his holy wayes: draw neere and take this holy Sacrament to your comfort, take your humble confession to Almighty God, before this congregation here gathered together in his holy Name, meekly kneeling vpon your knees

¶ Then shall this generall confession be made in the name of all those that are minded to receiue the holy Communion, either by one of them, or els by one of the Ministers, or by the Priest him selfe, all kneeling humbly vpon their knees.

Almighty God, Father of our Lord Iesus Christ, maker of all things, Iudge of all men, wee knowledge and bewaile our manifold sinnes and wickednesse, which we from time to time most grievously haue committed by thought word & deed, against thy diuine Maiesty, prouoking most iustly thy wrath and indignation against vs: we doe earnestly repent, & be heartily sorry for these our misdoings, the remembrance of them is grievous vnto vs, the burden of them is intolerable. Haue mercy vpon vs, haue mercy vpon vs most merciful Father, for thy Son our Lord Iesus Christs sake, forgive vs all

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all that is past, and grant that we may ever hereafter serue and please thee in newnesse of life, to the honour and glory of thy Name, through Iesus Christ our Lord. Amen.

¶ Then shall the Priest, or the Bishop (being present) stand vp, and turning himselfe to the people, say thus.

Almighty God our heavenly Father, who of his great mercy hath promised forgiveness of sinnes to all them which with hearty repentance, and true faith, turne vnto him, haue mercy vpon you, pardon and deliuer you from all your sinnes, confirme and strengthen you in all goodnesse, and bring you to euermore life, through Iesus Christ our Lord. Amen.

¶ Then shall the Priest also say.

¶ Heare what comfortable words our Sauour Christ saith to all that truly turne to him.

Matth. 11. 28. Come vnto me all ye that trauaile, and be heauie laden, and I will refresh you.

Iohn 3. 16 So God loued the world, that he gaue his onely begotten Sonne, to the end that all that beleue in him, should not perith but haue euermore life.

¶ Heare also what Saint Paul saith.

1. Tim. 1. 15. This is a true saying, and worthy of all men to be receiued, that Iesus Christ came into the world to saue sinners.

¶ Heare also what Saint Iohn saith.

1. Iohn 2. 1, 2. If any man sinne, we haue an aduocate with the Father, Iesus Christ the righteous, and he is the propitiation for our sinnes.

¶ After which the Priest shall proceed, saying.
Lift vp your hearts.

Answer.

We lift them vp vnto the Lord.

Priest.

Let vs giue thanks vnto our Lord God.

Answer.

It is meet and right so to doe.

Priest.

It is very meet, right, and our bounden duty, that we should at all times, and in all places, giue thanks vnto thee, O Lord, holy Father, Almighty, euermore God.

¶ Here shall follow the proper preface, according to the time, if there bee any especially appointed: or else immediately shall follow.

Therefore with Angels and Archangels, &c.

¶ Proper Prefaces.

¶ Upon Christmas day, and seven dayes after.

Because thou diddest giue Iesus Christ thine onely Sonne to be borne as this day for vs, who by the operation of the holy Ghost, was made very man of the substance of the virgine Mary his mother, and that without spot of sinne, to make vs cleane from all sinne. Therefore with Angels, &c.

¶ Upon Easter day, and seven dayes after.

But chiefly are wee bound to praise thee for the glorious resurrection of thy Sonne Iesus Christ our Lord: for he is the very Paschall Lambe which was offered for vs, and hath taken away the sin of the world, who hath by his death destroyed death, and by his rising to life againe, hath restored to vs euermore life. Therefore with Angels, &c.

¶ Upon Ascension day, and seven dayes after.

Through thy most dearly beloved Sonne Iesus Christ our Lord, who after his most glorious resurrection, manifestly appeared to all his Apostles, and in their sight ascended vp into heauen to prepare a place for vs, that where hee is, thither

might we also ascend, and reigne with him in glory. Therefore with Angels, &c.

¶ Upon Whitsunday, and sixe dayes after.

Through Iesus Christ our Lord, according to whose most true promise the holy Ghost came downe this day from heauen with a sudden great sound, as it had bene a mighty winde, in the likeness of fiery tongues lighting vpon the Apostles, to teach them, and to leade them to all truth, giuing them both the gift of diuers languages, and also boldnesse with feruent zeale, constantly to preach the Gospel vnto all nations, whereby we are brought out of darkenes and error, into the cleare light and true knowledge of thee, and of thy Sonne Iesus Christ. Therefore with Angels, &c.

¶ Upon the feast of Trinity day.

It is very meete, right, and our bounden duty, that wee should at all times, and in all places giue thanks to thee, O Lord, Almighty and euermore God, which art one God, one Lord, not one only person, but three persons in one substance. For that which wee beleue of the glory of the Father, the same wee beleue of the Sonne, and of the holy Ghost, without any difference, or inequality. Therefore with Angels, &c.

¶ After which Prefaces, shall follow immediately.

Therefore with Angels and Archangels, and with all the company of heauen, we laud and magnifie thy glorious Name, euermore praising thee, and saying, Holy, holy, holy Lord God of hostes, heauen and earth are full of thy glory, Glory be to thee, O Lord most High.

¶ Then shall the Priest kneeling downe at Gods board, say in the name of all them that shall receive the Communion, this prayer following.

We do not presume to come to this thy Table (O mercifull Lord) trusting in our owne righteousness, but in thy manifold and great mercies. Wee be not worthy so much as to gather vp the crumbes vnder thy Table: but thou art the same Lord, whose property is alwayes to haue mercie: Grant vs therefore, gracious Lord, so to eate the flesh of thy deare Sonne Iesus Christ, and to drinke his blood, that our sinfull bodies may bee made cleane by his body, and our soules washed through his most precious blood, and that we may euermore dwell in him, and he in vs. Amen.

¶ Then the Priest (standing vp) shall say as followeth.

Almighty God, our heavenly Father, which of thy tender mercy diddest giue thine onely Sonne Iesus Christ, to suffer death vpon the crosse for our redemption, who made there (by his owne oblation of himselfe once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world, and did institute, and in his holy Gospel command vs to continue a perpetuall memory of that his precious death, vntill his coming againe: heare vs, O mercifull Father, we beseech thee, and grant, that we receiuing these thy creatures of bread and wine, according to thy Sonne our Sauour Iesus Christs holy institution, in remembrance of his death and passion, may be partakers of his most precious body and blood, who in the same night that he was betrayed, tooke bread, and when he had giuen thanks, he brake it, and gaue it to his Disciples, saying, Take, eate, this is my body which is giuen for you: doe this in remembrance of me. Likewise after supper hee tooke the cup, and when he had giuen thanks, he gaue it to them, saying, Drinke ye all of this, for this is my blood of the new Testament, which is

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shed for you and for many; for the remission of finnes: doe this as often as yee shall drinke it, in remembrance of me.

¶ Then shall the Priest first receiue the Communion in both kinds himselfe, and next deliuer it to other Ministers (if any be there present) that they may helpe the chiefe Minister, and after to the people in their hands, kneeling. And when he deliuereth the bread, he shall say,

The body of our Lord Iesus Christ, which was giuen for thee, preserve thy body and soule into euerlasting life: and take and eat this in remembrance that Christ died for thee, and feed on him in thine heart by faith with thanksgiving.

¶ And the Minister that deliuereth the cup, shall say,

The blood of our Lord Iesus Christ, which was shed for thee, preserve thy body and soule into euerlasting life: and drinke this in remembrance that Christs blood was shed for thee, and bee thankfull.

¶ Then shall the Priest say the Lords prayer, the people repeating after him euery petition. After, shall be said as followeth.

O Lord and heauenly Father, wee thy humble seruants entirely desire thy Fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving, most humbly beseeching thee to grant, that by the merits and death of thy Sonne Iesus Christ, and thorow faith in his blood, we and all thy whole Church may obtaine remission of our finnes, and all other benefits of his passion. And here wee offer and present vnto thee, O Lord, our selues, our soules and bodies, to be a reasonable, holy, and liuely sacrifice vnto thee: humbly beseeching thee, that all we which be partakers of this holy Communion, may be fulfilled with thy grace and heauenly benediction. And although we be vnworthy through our manifold finnes, to offer vnto thee any sacrifice: yet wee beseech thee to accept this our bounden duty and seruice, not weighing our merits, but pardoning our offences, through Iesus Christ our Lord, by whom, and with whom in the vnitie of the holy Ghost, all honour and glory be vnto thee, O Father Almighty, world without end. Amen.

Or this.

Almighty and euerlasting God, we most heartily thanke thee, for that thou dost vouchsafe to feed vs which haue duely receiued these holy mysteries, with the spirituall food of the most precious body and blood of thy Son our Sauour Iesus Christ, and dost assure vs thereby of thy fauour and goodnesse towards vs, and that wee be very members incorporate in thy mysticall body, which is the blessed company of all faithfull people, and bee also heires through hope of thy euerlasting kingdom, by the merits of the most precious death and passion of thy deare Sonne: Wee now most humbly beseech thee, O heauenly Father, so to assist vs with thy grace, that we may continue in that holy fellowship, and doe all such good workes as thou hast prepared for vs to walke in, through Iesus Christ our Lord, to whom with thee and the holy Ghost, be all honour and glory, world without end. Amen.

¶ Then shall be said or sung.

Glorie bee to God on high, and in earth peace, good will towards men. We praise thee, we blesse thee, we worship thee, we glorifie thee, wee giue thanks to thee, for thy great glory, O Lord

God heauenly King, God the Father Almighty, O Lord, the onely begotten Son Iesus Christ, O Lord God, Lambe of God, Sonne of the Father, that takest away the sins of the world, haue mercy vpon vs. Thou that takest away the finnes of the world, haue mercy vpon vs. Thou that takest away the finnes of the world, receiue our prayers. Thou that sittest at the right hand of God the Father, haue mercy vpon vs. For thou onely art holy, thou onely art the Lord, thou onely O Christ with the holy Ghost, art most high in the glory of God the Father. Amen.

¶ Then shall the Priest, or Bishop, if he be present, let them depart with this blessing.

The peace of God which passeth all vnderstanding, keepe your hearts & minds in the knowledge and loue of God, and of his Son Iesus Christ our Lord, and the blessing of God Almighty, the Father, the Sonne, and the holy Ghost, be amongst you, and remaine with you alwayes. Amen.

¶ Collects to be said after the Offertory, when there is no Communion, euery such day one. And the same may bee said also as often as occasion shall serue, after the Collects either of Morning and Evening prayer, Communion, or Lesnes, by the discretion of the Minister.

Assist vs mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy seruants, toward the attaineement of euerlasting saluation, that among all the changes and chances of this mortal life, they may euer be defended by thy most gracious and ready helpe, through Christ our Lord. Amen.

Almighty Lord and euerlasting God, vouchsafe wee beseech thee, to direct, sanctifie and gouerne both our hearts and bodies in the wayes of thy Lawes, and in the workes of thy Commandments, that through thy mighty protection, both here and euer, wee may be preserved in body and soule, through our Lord and Sauour Iesus Christ. Amen.

Grant, we beseech thee, Almighty God, that the words which we haue heard this day with our outward eares, may through thy grace bee so grafted inwardly in our hearts, that they may bring forth in vs the fruites of good liuing, to the honour and praise of thy Name, through Iesus Christ our Lord. Amen.

Preuent vs O Lord, in all our doings, with thy most gracious fauour, and further vs with thy continuall helpe, that in all our workes begun, continued, and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtaine euerlasting life, through Iesus Christ our Lord. Amen.

Almighty God, the fountaine of all wisdom, which knowest our necessities before we aske, and our ignorance in asking: we beseech thee to haue compassion vpon our infirmities, and those things which for our vnworthines we dare not, and for our blindness wee cannot aske, vouchsafe to giue vs for the worthinesse of thy Son Iesus Christ our Lord. Amen.

Almighty God, which hast promised to heare the petitions of them that aske in thy Sonnes Name, we beseech thee mercifully to encline thine eares to vs, that haue made now our prayers and supplications vnto thee, and grant that those things which wee haue faithfully asked according to thy will, may effectually bee obtained to the reliefe of our necessity, and to the setting forth of thy glory, through Iesus Christ our Lord. Amen.

¶ Vpon

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Upon the holy dayes (if there be no Communion) shall be said all that is appointed at the Communion, untill the end of the Homily, concluding with the generall prayer (for the whole estate of Christs Church militant here on earth) and one or more of these Collects before rehearsed, an occasion shall serue.

And there shall be no celebration of the Lords Supper, except there be a good number to Communicate with the Priest, according to his discretion.

And if there be not above twenty persons in the Parish of discretion to receive the Communion, yet there shall be no Communion, except foure or three at the least Communicate with the Priest.

And in Cathedrall or Collegiate Churches, where bee many Priests and Deacons, they shall all receive the Communion with the Minister, every Sunday at the least, except they haue a reasonable cause to the contrary.

And to take away the superstition which any person hath or might haue in the Bread and Wine, it shall

suffice that the Bread be such as is usually to be eaten at the Table with other meates, but the best and the purest Wheat bread that conveniently may be gotten. And if any of the Bread or Wine remains, the Curate shall haue it to his owne use.

The Bread and Wine for the Communion shall be provided by the Curate and Churchwardens, at the charges of the Parish, and the Parish shall be discharged of such summes of money, or other duties, which hitherto they haue payed for the same by order of their houses every Sunday.

And note that every Parishioner shall Communicate at the least three times in the yere, of which Easter to bee one, and shall also receive the Sacraments, and other Rites, according to the order in this Booke appointed. And yerely at Easter every Parishioner shall reckon with his Parson, Vicar, or Curate, or his or their Deputie or Deputies, and pay to them or to him all Ecclesiasticall duties, accustomedly due then, and at such time to bee paid.



¶ THE ADMINISTRATION OF BAPTISME to be vsed in the Church.

IT appeareth by ancient Writers, that the Sacrament of Baptisme in the old time was not commonly ministered, but at twotimes in the yere, At Easter and Whitsuntide: At which times it was openly ministered in the presence of all the Congregation: which custome now being growen out of use (although it cannot for many considerations be well restored againe) it is thought good to follow the same, as neere as conveniently may be. Wherefore the people are to be admonished, that it is most convenient that Baptisme should not bee ministered but upon Sundayes, and other holy dayes when the most number of people may come together, as well for that the Congregation there present may testifie the receiving of them that be newly baptized, into the number of Christs Church, as also because in the Baptisme of Infants, every man present may be put in remembrance of his owne profession made to God in Baptisme. For which cause also it is expedient that Baptisme be ministered in the English tongue: Nevertheless (if necessity so require) children may at all times be baptized at home.

When there are children to bee baptized upon the Sunday or holy day, the Parents shall giue knowledge ouer night, or in the morning afore the beginning of Morning Prayer, to the Curate. And then the Godfathers, Godmothers and people with the children must be ready at the Font, either immediately after the last Lesson at Morning Prayer, or else immediately after the last Lesson at Evening Prayer, as the Curate by his discretion shall appoint. And then standing there, the Priest shall aske whether the children bee baptized, or no, if they answer, No: then shall the Priest say thus.

Dearely beloved, forasmuch as all men be conceived and borne in sinne, and that our Sauour Christ saith. None can enter into the kingdome of God, except hee bee regenerate and borne anew of water and the holy Ghost, I beseech you to call vpon God the Father, through our Lord Iesus Christ, that of his bounteous mercy he wil grant to these children that thing, which by nature they cannot haue, that they may be baptized with water and the holy Ghost, and receiued into Christs holy Church, and be made liuely members of the same.

Then shall the Priest say.

¶ Let vs pray.

Almighty and euerlasting God, which of thy great mercy didst saue Noe and his family in the Arke from perishing by water, and also didst safely lead the children of Israel thy people thorow the red sea, figuring there by thy holy Baptisme, and by the Baptisme of thy welbeloued Sonne Iesus Christ, diddest sanctifie the flood Iordan, and all other waters, to the mysticall washing away of sinne, we beseech thee for thine infinite mercies, that thou

wilt mercifully looke vpon these children, sanctifie them, and wash them with the holy Ghost, that they being deliuered from thy wrath, may be receiued into the Arke of Christs Church, and being stedfast in faith, ioyfull through hope, and rooted in charity, may so passe the wages of this troublesome world, that finally they may come to the land of euerlasting life, there to reigne with thee world without end, through Iesus Christ our Lord, Amen.

Almighty and immortall God, the aide of all that needs, the helper of all that see vnto thee for succour, the life of them that beleue, and the resurrection of the dead: wee call vpon thee for these Infants, that they coming to thy holy Baptisme, may receiue remission of their sinnes by spirituall regeneration: receiue them (O Lord) as thou hast promised by thy welbeloued Sonne, saying, Aske and ye shall haue: seeke and ye shall finde: knocke, and it shall be opened vnto you. So giue now vnto vs that aske: let vs that seeke, finde: open the gate vnto vs that knocke: that these Infants may enioy the euerlasting benediction of thy heauenly washing, and may come to the eternall kingdome, which thou hast promised by Christ our Lord, Amen.

Then

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Then shall the Priest say.

Heere the words of the Gospel written by Saint Marke in the tenth Chapter.

Marke
x. 13.

AT a certaine time they brought children to Christ that he should touch them, and his disciples rebuked those that brought them. But when Iesus saw it, he was displeased, and said vnto them, Suffer little children to come vnto mee, and forbid them not, for to such belongeth the kingdome of God. Verely I say vnto you, Whosoever doth not receiue the kingdome of God as a little child, he shall not enter therein. And when he had taken them vp in his armes, he put his hands vpon them, and blessed them.

¶ After the Gospel is read, the Minister shall make this brieve exhortation vpon the words of the Gospel.

Friends, you heare in this Gospel the words of our Sauour Christ, that hee commanded the children to be brought vnto him, how hee blamed those that would haue kept them from him, how he exhorted all men to follow their innocency. You perceiue how by his outward gesture and deed hee declared his good will toward them, for he imbraced them in his armes, hee laide his hands vpon them, and blessed them: doubt ye not therefore, but earnestly beleene that hee will likewise fauourably receiue these present Infants, that hee will imbrace them with the armes of his mercy, that he will giue vnto them the blessing of eternall life, and make them partakers of his euermore lasting kingdome. Wherefore we being thus perswaded of the good will of our heauenly Father toward these infants declared by his Son Iesus Christ, and nothing doubting but that he fauourably alloweth this charitable worke of ours, in bringing these children to his holy Baptisme, let vs faithfully and deuoutly giue thanks vnto him, and say,

Almighty and euermore lasting God, heauenly Father, we giue thee humble thanks, that thou hast vouchsafed to call vs to the knowledge of thy grace and faith in thee: increase this knowledge, and confirme this faith in vs euermore, giue thy holy Spirit to these Infants, that they may be borne againe, and bee made heires of euermore lasting saluation, through our Lord Iesus Christ, who liueth and reigneth with thee and the holy Spirit, now and for euermore, Amen.

¶ Then shall the Priest speake vnto the Godfathers and Godmothers on this wise.

Welbeloued friends, ye haue brought these children here to be baptized, ye haue prayed that our Lord Iesus Christ would vouchsafe to receiue them, to lay his hands vpon them, to bless them, to release them of their finnes, to giue them the kingdome of heauen, and euermore lasting life. Ye haue heard also that our Lord Iesus Christ hath promised in his Gospel, to grant all these things that yee haue prayed for: which promise hee for his part will most surely keepe and performe. Wherefore after this promise made by Christ, these Infants must also faithfully for their part promise by you that are their sureties, that they will forsake the deuill and all his works, and constantly beleene Gods holy word, and obediently keepe his Commandements.

¶ Then shall the Priest demand of the Godfathers and Godmothers, these questions following.

Doeft thou forsake the deuill and all his works, the vaine pompe and glory of the world, with all couetous desires of the same: the carnall desires of the flesh, so that thou wilt not follow nor be led by them?

Answer.

I forsake them all.

Minister.

Doeft thou beleene in God the Father Almighty, maker of heauen and earth? and in Iesus Christ his only begotten Son our Lord? and that he was conceived by the holy Ghost, borne of the Virgin Mary, that he suffered vnder Pontius Pilate, was crucified, dead, and buried, that he went downe into hell, and also did rise againe the third day, that he ascended into heauen, and sitteth at the right hand of God the Father Almighty, and from thence shall come againe at the end of the world to iudge the quicke and the dead? and doest thou beleene in the holy Ghost, the holy Catholike Church, the Communion of Saints, the remission of finnes, the resurrection of the flesh, and euermore lasting life after death?

Answer.

All this I stedfastly beleene.

Minister.

Wilt thou be baptized in this faith?

Answer.

That is my desire.

¶ Then shall the Priest say.

O Mercifull God, grant that the old Adam in these children may be so buried, that the new man may be raised vp in them, Amen.

Grant that all carnall affections may die in them, and that all things belonging to the Spirit, may liue and grow in them, Amen.

Grant that they may haue power and strength to haue victory, and to triumph against the deuill, the world, and the flesh, Amen.

Grant that whosoever is here dedicated vnto thee by our office and ministry, may also bee endued with heauenly vertues, and euermore lasting rewarded through thy mercy, O blessed Lord God, who doest liue and gouerne all things world without end, Amen.

Almighty euermore lasting God, whose most dearly beloued Sonne Iesus Christ, for the forgiveness of our finnes, did shed out of his most precious side both water and blood, and gaue commandement to his Disciples, that they should goe teach all nations, and baptize them, In the Name of the Father, the Sonne, and of the holy Ghost: Regard, we beseech thee, the supplications of thy congregation, and grant that all thy seruants which shal be baptized in this water, may receiue the fullnesse of thy grace, and euermore remaine in the number of thy faithfull and elect children, through Iesus Christ our Lord. Amen.

¶ Then shall the Priest take the childe in his hands, and aske the name: and naming the child, shall dip it in the water, so it bee discreetly and manfully done, saying,

N I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost, Amen.

¶ And if the childe be weake it shall suffice to poure water vpon it, saying the foresaid words.

N I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost, Amen.

¶ Then shall the Priest make a crosse vpon the childs forehead, saying thus.

Wee receiue this childe into the Congregation of Christs flocke, and doe signe him with the signe of the Crosse, in token that hereafter he shall not be ashamed to confesse the faith of Christ crucified, and manfully to fight vnder his banner, against

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against sinne, the world, and the deuill, and to continue Christs faithfull Souldier and seruant vnto his liues end. Amen.

¶ Then shall the Priest say.

Seeing now, dearly beloued brethren, that these children be regenerate and grafted into the body of Christs congregation, let vs giue thanks vnto God for these benefits, and with one accord make our prayers vnto Almighty God, that they may lead the rest of their life according to this beginning.

¶ Then shall be said.

Our Father which art in heauen, &c.

Then shall the Priest say.

We yeeld thee hearty thanks, most mercifull Father, that it hath pleased thee to regenerate this infant with thy holy Spirit, to receiue him for thine owne childe by adoption, and to incorporate him into thy holy Congregation. And humbly we beseech thee to grant, that he being dead vnto sin, and liuing vnto righteousness, and being buried with Christ in his death, may crucifie the old man, and vtterly abolish the whole body of sinne, that as he is made partaker of the death of thy Sonne, so he may be partaker of his resurrection: so that finally with the residue of thy holy Congregation, he may be inheritor of thine everlasting kingdome, through Christ our Lord. Amen.

¶ At the last end, the Priest calling the Godfathers and Godmothers together, shall say this Exhortation following.

Forasmuch as these children haue promised by you to forsake the deuill and all his workes, to beleue in God, and to serue him, you must remember, that it is your parts and duties, to see that these infants be taught, so soone as they shall be able to learne, what a solemne vow, promise, and profession they haue made by you. And that they may know these things the better, yee shall call vpon them to heare Sermons, and chiefly yee shall prouide that they may learne the Creed, the Lords prayer, and the ten Commandements in the English tongue, and all other things which a Christian man ought to know and beleue to his soules health, and that these children may bee vertuously brought vp to lead a godly and a Christian life, remembering alwayes, that Baptisme doeth represent vnto vs our profession, which is to follow the example of our Sauour Christ, and to be made like vnto him, that as he died and rose againe for vs, so should we that are baptized, die from sinne, and rise againe vnto righteousness, continually mortifying all our euill and corrupt affections, and daily proceeding in all vertue and godlinesse of liuing.

¶ The Minister shall command that the children bee brought to the Bishop to bee confirmed of him, so soone as they can say in their vulgar tongue, the Articles of the faith, the Lords prayer, and the ten Commandements, and bee further instructed in the Catechisme set forth for that purpose, accordingly as it is there expressed.

OF THEM THAT ARE TO BE BAPTIZED in priuate houses in time of neccissitie, by the Minister of the Parish, or any other lawfull Minister that can be procured.

The Pastors and Curats shall often admonish the people, that they deferre not the Baptisme of infants any longer then the Sunday or other holy day next after the child bee borne, vniess upon a great and reasonable cause declared to the Curate, and by him approoued.

And also they shall warn them, that without great cause or neccissitie, they procure not their children to be baptized at home in their houses. And when great need shall compell them so to doe, then Baptisme shall be administered on this fashion.

First, let the lawfull Minister and them that be present, call vpon God for his grace, and say the Lords prayer, if time will suffer. And then the childe being named by some one that is present, the said lawfull Minister shall dip it in water, or powre water vpon it, saying these words.

N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

And let them not doubt, but that the child so baptized, is lawfully and sufficiently baptized, and ought not to be baptized againe. But yet neuerthelesse, if the childe which is after this sort baptized, doe afterward lue, it is expedient that it be brought into the Church, to the intent that if the Priest or Minister of the same Parish did himselfe baptize that child, the Congregation may be certified of the true forme of Baptisme by him privately before used. Or if the child were baptized by any other lawfull Minister, that then the Minister of the Parish, where the child was borne or christened, shall examine and try whether the childe be lawfully baptized or no. In which case, if they that bring any childe to the Church, doe answer, that the same childe is already baptized, then shall the Minister examine them further, saying,

By whom was the child baptized?

Who was present when the child was baptized?

And because some things essentiall to this Sacrament, may happen to be omitted through feare or

haste in such times of extremitie: therefore I demand further of you.

With what matter was the child baptized?

With what words was the child baptized?

Whether thinke ye the child to bee lawfully and perfectly baptized?

And if the Minister shall find by the answers of such as bring the child, that all things were done as they ought to be, then shall he not Christen the child againe, but shall receiue him as one of the flocke of the true Christian people, saying thus.

I Certifie you, that in this case all is well done, and according to due order, concerning the baptizing of this child, which being borne in originall sinne, and in the wrath of God, is now by the laver of Regeneration in Baptisme, receiued into the number of the children of God, and heires of everlasting life. For our Lord Iesus Christ doth not deny his grace and mercy to such infants, but most louingly doth call them vnto him, as the holy Gospel doth witnesse to our comfort on this wise.

At

Private Baptisme.

Mark. 10.
13.

AT a certaine time they brought children vnto Christ, that he should touch them; and his disciples rebuked those that brought them. But when Iesus saw it, he was displeased, and said vnto them, Suffer little children to come vnto mee, and forbid them not, for to such belongeth the kingdome of God. Verely I say vnto you, Whosoever doeth not receiue the kingdome of God as a little child, hee shall not enter therein. And when he had taken them vp in his armes, hee put his hands vpon them: and blessed them.

After the Gospel is read, the Minister shall make this exhortation vpon the words of the Gospel.

Friends, you heare in this Gospel the wordes of our Sauour Christ, that hee commaunded the children to be brought vnto him, how hee blamed those that would haue kept them from him, how he exhorted all men to follow their innocency. Ye perceiue how by his outward gesture and deed he declared his good wil toward them: for he embraced them in his armes, hee laid his hands vpon them, and blessed them. Doubt ye not therefore, but earnestly belecue, that he hath likewise fauourably receiued this present infant, that hee hath embraced him with the armes of his mercy: that he hath giuen vnto him the blessing of eternall life, and made him partaker of his euermore kingdome. Wherefore wee being thus perswaded of the good will of our heavenly father, declared by his Sonne Iesus Christ toward this infant, let vs faithfully and deuotly giue thanks vnto him, and say the prayer which the Lord himselfe taught, and in declaration of our faith, let vs recite the Articles contained in our Creed.

Here the Minister with the Godfathers and Godmother shall say.

Our Father which art in heauen, &c.

Then shall the Priest demand the name of the child, which being by the Godfathers and Godmothers pronounced, the Minister shall say.

Doest thou in the name of this childe forsake the deuill and all his workes, the vaine pompe and glory of the world, with all the couetous desires of the same, the carnall desires of the flesh, and not to follow and be led by them?

Answer.

I forsake them all.

Minister.

Doest thou in the name of this child professe this faith, to belecue in God the Father Almighty, maker of heauen and earth? And in Iesus Christ his only begotten son our Lord? And that he was conceived by the holy Ghost, borne of the virgin Mary, that he suffered vnder Pontius Pilate, was crucified, dead and buried, that he went downe into hell, and also did rise againe the third day, that he ascended into heauen, & sitteth at the right hand of God the Father Almighty, and from thence hee shall come

againe at the end of the world, to iudge the quicke and the dead. And doe you in his name belecue in the holy Ghost, the holy Catholike Church, the Communion of Saints, the remission of sinns, resurrection, and euermore life after death.

Answer.

All this I stedfastly belecue.

Let vs pray.

Almighty & euermore God, heavenly Father, wee giue thee humble thanks, for that thou hast vouchsafed to call vs to the knowledge of thy grace and faith in thee: increase this knowledge, and confirme this faith in vs euermore. Giue thy holy Spirit to this Infant, that hee being borne againe, and being made heire of euermore saluation, through our Lord Iesus Christ, may continue thy seruant, and attaine thy promise, through the same our Lord Iesus Christ thy Sonne, who liueth and reigneth with thee in the vinity of the same holy Spirit euermore. Amen.

Then shall the Minister make this exhortation to the Godfathers and Godmothers.

Forasmuch as this child hath promised by you to forsake the deuill and all his workes, to beleue in God, and to serue him: you must remember that it is your part and dutie, to see that this infant be taught so soone as he shall be able to learne, what a solemne vow, promise, and profession he hath made by you. And that hee may know these things the better, ye shall call vpon him to heare Sermons, and chiefly you shall prouide that hee may learne the Creed, the Lords Prayer, and the ten Commandments in the English tongue, & all other things that a Christian man ought to know and beleue to his soules health, and that this child may be vertuously brought vp, to leade a godly and a Christian life, remembering alway, that Baptisme doeth represent vnto vs our profession, which is, to follow the example of our Sauour Christ, and be made like vnto him, that as hee died and rose againe for vs: so should wee which are baptized, die from sinne, and rise againe vnto righteousness, continually mortifying all our euill and corrupt affections, and daily proceeding in all vertue, and godlinesse of liuing.

And so forth, as in publike Baptisme.

¶ But if they which bring the infants to the Church doe make such vncertaine answers to the Priests questions as that it cannot appeare that the childe was baptized with water, In the Name of the Father, and of the Sonne, and of the holy Ghost, (which are essentiall parts of Baptisme) then let the Priest baptize it in forme aboue written, concerning Publike Baptisme, saying that at the dipping of the child in the Font, he shall use this forme of words.

If thou be not already baptized, N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ The order of Confirmation, or laying on of hands vpon children baptized, and able to render an account of their faith according to the Catechisme following.

TO the end that Confirmation may be ministred, to the more edifying of such as shall receiue it (according to S. Pauls doctrine, who teacheth, that all things should be done in the Church, to the edification of the same) it is thought good that none hereafter shall be confirmed, but such as can say in their mother tongue the Articles of the faith, the Lords prayer, and the ten Commandments, and can also answer to such questions of this short Catechisme, as the Bishop (or such as he shall appoint) shall by his discretion appoynt them in. And this order is most convenient to be observed for diuers considerations.

First,

The Catechisme.

First because that when children come to the yeres of discretion, and haue learned what their Godfathers and Godmothers promised for them in Baptisme, they may then themselves with their owne mouth, and with their owne consent, openly before the Church, ratifie and confirme the same: and also promise that by the grace of God, they will evermore endeavour themselves faithfully to obserue and keepe such things, as they by their owne mouth and confession haue assented vnto.

Secondly, forasmuch as Confirmation is ministered vnto them that be baptized, that by imposition of hands and prayer they may receiue strength and defence against all temptations to sinne, and the assaults of the world and the deuill, it is most meet to be ministered when children come to that age, that partly by the frailtie of their owne flesh, partly by the assaults of the world and the deuill, they begin to be in danger to fall into sundry kinds of sinne.

Thirdly, for that it is agreeable with the vsage of the Church in times past, whereby it was ordained that Confirmation should be ministered to them that were of perfect age, that they being instructed in Christs religion should openly profess their owne faith, and promise to be obedient vnto the will of God.

And that no man shall thinke that any detriment shall come to children by deferring of their Confirmation, he shall know the truth, that it is certaine by Gods word, that children being baptized, haue all things necessary for their saluation, and be undoubtedly saved.



¶ A Catechisme, that is to say, An instruction to be learned of euery childe, before hee be brought to be confirmed by the Bishop.

Question.

What is your name?

Answer.

N. or M.

Question.

Who gaue you this Name?

Answer.

My Godfathers and Godmothers in my baptisme, wherein I was made a member of Christ, the childe of God, and an inheritor of the kingdome of heauen.

Question.

What did your Godfathers and Godmothers then for you?

Answer.

They did promise and vow three things in my name. First, that I should forsake the deuill and all his workes, the pompes and vanities of this wicked world, and all the sinfull lusts of the flesh. Secondly, that I should beleue all the Articles of the Christian faith. And thirdly, that I should keepe Gods holy will and Commandements, and walke in the same all the dayes of my life.

Question.

Doest thou not thinke that thou art bound to beleue, and to doe as they haue promised for thee?

Answer.

Yes verely and by Gods helpe so I will. And I heartily thanke our heauenly Father, that hee hath called me to this state of saluation, through Iesus Christ our Sauour. And I pray God to giue me his grace, that I may continue in the same vnto my liues end.

Question.

Rehearse the Articles of thy beleefe.

Answer.

I beleue in God the Father Almighty, maker of heauen and earth. And in Iesus Christ his only Sonne our Lord, which was conceived by the holy Ghost, borne of the Virgin Marie, suffered vnder Pontius Pilate, was crucified dead and buried, hee descended into hell, the third day hee rose againe from the dead, he ascended into heauen, and sitteth at the right hand of God the Father Almighty, from thence hee shall come to iudge both the quicke and the dead. I beleue in the holy Ghost, the holy Catholike Church, the Communion of Saints, the forgiveness of sinnes, the resurrection of the body, and the life euerlasting. Amen.

Question.

What doest thou chiefly learne in these Articles of thy beleefe?

Answer.

First, I learne to beleue in God the Father, who hath made me and all the world.

Secondly, in God the Sonne, who hath redeemed me and all mankind.

Thirdly, in God the holy Ghost, who sanctifieth me and all the elect people of God.

Question.

You said, that your Godfathers and Godmothers did promise for you, that you should keepe Gods Commandements. Tell me how many there be.

Answer.

Tenne.

Minister.

Which bee they?

Answer.

The same which God spake in the xx. Chapter of Exodus, saying, I am the Lord thy God, which haue brought thee out of the land of Egypt out of the house of bondage.

1. Thou shalt haue none other gods but me.

2. Thou shalt not make to thy selfe any graven Image, nor the likenes of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder earth, Thou shalt not bow downe to them, nor worship them, for I the Lord thy God am a ielous God, and visit the sinnes of the fathers vpon the children, vnto the third and fourth generation of them that hate me, and shew mercy vnto thousands in them that loue me, and keepe my Commandements.

3. Thou shalt not take the Name of the Lord thy God in vaine, for the Lord will not hold him guiltlesse that taketh his Name in vaine.

4. Remember that thou keepe holy the Sabbath day. Sixe dayes shalt thou labour and doe all that thou hast to doe, but the seuenth day is the Sabbath of the Lord thy God. In it thou shalt doe no manner of work, thou & thy son, and thy daughter, thy manservant, & thy maidseruant, thy cattell, and the stranger that is within thy gates: for in sixe dayes the Lord made heauen and earth, the sea and all that in them is, and rested the seuenth day. Wherefore the Lord blessed the seuenth day, and hallowed it.

5 Honour

The Catechisme.

5 Honour thy father and thy mother, that thy dayes may be long in the land, which the Lord thy God giueth thee.

6 Thou shalt doe no murder.

7 Thou shalt not commit adultery.

8 Thou shalt not steale.

9 Thou shalt not beare false witnesse against thy neighbour.

10 Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruant, nor his maid, nor his oxe, nor his asse, nor any thing that is his.

Question.

What doest thou chiefly learne by these Commandements?

Answer.

I learne two things: My duty towards God, and my duty towards my neighbour.

Question.

What is thy duty towards God?

Answer.

My duty towards God, is to beleue in him, to feare him, and to loue him with all my heart, with all my minde, with all my soule, and with all my strength, to worship him, to giue him thanks, to put my whole trust in him, to call vpon him, to honour his holy Name, and his Word, and to serue him truly all the dayes of my life.

Question.

What is thy duty towards thy neighbour?

Answer.

My duty towards my neighbour is to loue him as my selfe, and to doe to all men, as I would they should doe to me. To loue, honour and succour my father and mother. To honour and obey the King and his Ministers. To submit my selfe to all my gouernours, teachers, spirituall pastours, and masters, to order my selfe lowly and reuerently to all my betters. To hurt no body by word or deed. To be true and iust in all my dealing. To beare no malice nor hatred in my heart. To keepe my hands from picking and stealing, and my tongue from euill speaking, lying, and slandering. To keepe my body in temperance, sobernesse, and chastity. Not to couet nor desire other mens goods, but to learne and labour truly to get mine owne liuing, and to doe my duty in that state of life vnto the which it shall please God to call me.

Question.

My good child know this; that thou art not able to doe these things of thy selfe, nor to walke in the Commandements of God, and to serue him, without his speciall grace, which thou must learne at all times to call for by diligent prayer. Let mee heare therefore if thou canst say the Lords prayer.

Answer.

Our Father which art in heauen, hallowed be thy Name. Thy kingdome come. Thy will be done in earth as it is in heauen. Giue vs this day our daily bread. And forgie vs our trespases, as wee forgie them that trespasse against vs. And lead vs not into temptation, but deliuer vs from euill. Amen.

Question.

What desirest thou of God in this prayer?

Answer.

I desire my Lord God Our heavenly Father, who is the giner of all goodnesse, to send his grace vnto me, and vnto all people, that we may worship him, serue him, and obey him, as we ought to doe. And I pray vnto God, that he will send vs all things that bee needfull both for our soules and bodies, and that he will be mercifull vnto vs, and forgie vs

our finnes, and that it will please him to save and defend vs in all dangers ghostly and bodily, and that he will keepe vs from all sin and wickednesse, and from our ghostly enemy, and from euerlasting death. And this I trust hee will doe of his mercy and goodnesse, through our Lord Iesus Christ. And therefore I say, Amen. So be it.

Question.

How many Sacraments hath Christ ordained in his Church?

Answer.

Two onely, as generally necessary to saluation, that is to say, Baptisme, & the Supper of the Lord.

Question.

What meanest thou by this word Sacrament?

Answer.

I meane an outward and visible signe of an inward and spirituall grace, euen vnto vs ordained by Christ himselfe, as a meane whereby we receiue the same, and a pledge to assure vs thereof.

Question.

How many parts be there in a Sacrament?

Answer.

Two, the outward visible signe, and the inward spirituall grace.

Question.

What is the outward visible Signe, or forme in Baptisme?

Answer.

Water wherein the person baptized is dipped or sprinkled with it: *In the Name of the Father, and of the Sonne, and of the holy Ghost.*

Question.

What is the inward and spirituall grace?

Answer.

A death vnto sinne, and a new birth vnto righteousness: For being by nature borne in sinne, and the children of wrath, we are hereby made the children of grace.

Question.

What is required of persons to be baptized?

Answer.

Repentance, whereby they forsake sinne: and Faith, whereby they stedfastly beleue the promises of God made to them in the Sacrament.

Question.

Why then are infants baptized, when by reason of their tender age they cannot performe them?

Answer.

Yes: they doe performe them by their Sureties, who promise and vow them both in their names: which when they come to age, themselves are bound to performe.

Question.

Why was the Sacrament of the Lords Supper ordained?

Answer.

For the continuall remembrance of the Sacrifice of the death of Christ, and the benefits which wee receiue thereby.

Question.

What is the outward part or signe of the Lords Supper?

Answer.

Bread and wine, which the Lord hath commanded to be receiued.

Question.

What is the inward part or thing signified?

Answer.

The Body and Blood of Christ, which are verely and indeed taken and receiued of the faithfull in the Lords Supper.

Question.

Confirmation.

Question.

What are the benefits whereof we are partakers thereby?

Answer.

The strengthening and refreshing of our soules, by the Body and Blood of Christ, as our bodies are by the Bread and Wine.

Question.

What is required of them which come to the Lords Supper?

Answer.

To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to

leade a new life: haue a lively faith in Gods mercy through Christ, with a thankfull remembrance of his death, and be in charity with all men.

So soone as the children can say in their mother tongue the Articles of the Faith, the Lords prayer, the ten Commandments: and also can answer to such questions of this short Catechisme as the Bishop (or such as he shall appoint) shall by his discretion appoynt them in: then shall they be brought to the Bishop by one that shall be his Godfather, or Godmother, that every childe may haue a witnesse of his Confirmation. And the Bishop shall confirme them on this wise.



CONFIRMATION, OR LAYING on of hands.

Minister.

Vr helpe is in the Name of the Lord.

Answer.

Which hath made heauen and earth.

Minister.

Blessed be the Name of the Lord,

Answer.

Henceforth world without end.

Minister.

Lord heare our prayers.

Answer.

And let our cry come vnto thee.

¶ Let vs pray.

Almighty and euertliuing God, who hast vouchsafed to regenerate these thy seruants by water and the holy Ghost, and hast giuen vnto them forgiveness of all their sinnes: strengthen them, we beseech thee, O Lord, with the holy Ghost the Comforter, and daily increate in them thy manifold gifts of grace, the spirit of wisdom & vnderstanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godlinesse, and fulfill them (O Lord) with the spirit of thy holy feare, Amen.

¶ Then the Bishop shall lay his hand vpon every childe severally, saying,

Defend, O Lord, this childe with thy heavenly grace, that hee may continue thine for euer, and dayly increase in thy holy Spirit more and more, vntill he come to thine euertlasting kingdom, Amen.

¶ Then shall the Bishop say.

Let vs pray.

Almighty and euertlasting God, which makest vs both to will and to doe those things that be good & acceptable vnto thy Maiesty, we make our humble supplications vnto thee, for these children, vpon whom (after the example of thy holy Apo-

stles) we haue laid our hands, to certifie them (by this signe) of thy fauour, and gracious goodnes toward them: let thy fatherly hand, we beseech thee, euer be ouer them: let thy holy Spirit euer be with them, and so lead them in the knowledge and obedience of thy word, that in the end they may obtaine the euertlasting life, through our Lord Iesus Christ, who with thee and the holy Ghost liueth and reigneth one God, world without end. Amen.

¶ Then the Bishop shall blesse the children, saying thus.

The blessing of God Almighty, the Father, the Sonne, and the holy Ghost, be vpon you, and remaine with you for euer. Amen.

The Curate of every parish, or some other at his appointment, shall diligently vpon Sundayes and Holidayes, halfe an houre before Euing prayer, openly in the Church, instruct and examine so many children of his Parish sent vnto him, as the time will serue, and as he shall thinke conuenient, in some part of this Catechisme.

And all fathers, mothers, masters, and dames, shall cause their children, seruants and prentises (which haue not learned their Catechisme) to come to the Church at the time appointed, and obediently to heare and be ordered by the Curate, vntill such time as they haue learned all that is here appointed for them to learne. And whensoever the Bishop shall giue knowledge for children to be brought before him to any conuenient place for their confirmation, then shall the Curate of every Parish, either bring or send in writing the names of all those children of his Parish, which can say the Articles of the Faith, the Lords prayer, and the ten Commandments, & also how many of them can answer to the other questions contained in this Catechisme.

And there shall none be admitted to the holy Communion, vntill such time as he can say the Catechisme and be confirmed.



THE FORME OF SOLEMNIZATION of Matrimonie.

First, the Banes must be asked three severall Sundayes or Holy dayes, in the time of Service, the people being present, after the accustomed manner.

And if the persons that should be married dwell in diuers Parishes, the Banes must be asked in both Parishes: and the Curate of the one Parish shall not solemnize Matrimony betwixt them, without a Certificat of the Banes being thrice asked, from the Curate of the other Parish.

At the day appointed for solemnization of Matrimonie, the persons to be married shall come into the body of the Church, with their friends and neighbours, and there the Priest shall say thus,

Dearly

Of Matrimonie.

Dearely beloued friends, we are gathered together here in the sight of God, and in the face of his Congregation, to ioyne together this man and this woman in holy Matrimony, which is an honourable estate, instituted of God in Paradise, in the time of mans innocency, signifying vnto vs the mysticall vniou that is betwixt Christ & his Church: which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought in Cana of Galilee, and is commended of S. Paul to be honourable among all men, and therefore is not to be enterprised nor taken in hand vnadvisedly, lightly, or wantonly, to satisfie mens carnall lustes and appetites, like brute beasts that haue no vnderstanding, but reuerently, discreetly, aduisedly, soberly, and in the feare of God, duely considering the causes for which Matrimonie was ordained. One was the procreation of children, to be brought vp in the feare and nurture of the Lord, and praise of God. Secondly, it was ordained for a remedy against sin, and to auoide fornication, that such persons as haue not the gift of continency, might marry, and keep themselves vndefiled members of Christs body. Thirdly, for the mutuall society, help, and comfort that the one ought to haue of the other, both in prosperity and aduersity: into the which holy estate these two persons present come now to bee ioyned. Therefore if any man can shew any iust cause why they may not lawfully be ioyned together, let him now speake, or els hereafter for euer hold his peace.

And also speaking to the persons that shall bee married, he shall say,

I Require and charge you, (as you will answer at the dreadfull day of iudgment, when the secrets of all hearts shall be disclosed) that if either of you doe know any impediment why yee may not lawfully be ioyned together in Matrimony, that yee confesse it. For be yewel assured that so many as be coupled together otherwise then Gods word doth allow, are not ioyned together by God, neither is their Matrimony lawfull.

At which day of marriage, if any man doe alledge and declare any impediment, why they may not bee coupled together in Matrimony by Gods Law, or the Lawes of this Realme, and will be bound, and sufficient surties with him to the parties, or else put in a caution to the full value of such charge as the persons to be married do sustaine, to proue his allegation: then the solemnization must be deferred vnto such time as the truth be tryed. If no impediment be alledged then shall the Curate say vnto the man.

N wilt thou haue this woman to thy wedded wife, to liue together after Gods ordinance, in the holy state of Matrimony? Wilt thou loue her, comfort her, honour, and keepe her, in sicknesse and in health, and forsaking all other, keepe thee onely to her, so long as you both shall liue?

Then the man shall answer.

I will.

Then shall the Minister say to the woman.

N wilt thou haue this man to thy wedded husband, to liue together after Gods ordinance, in the holy estate of Matrimony? Wilt thou obey him, and serue him, loue, honour, and keepe him in sicknesse and in health, and forsaking all other, keepe thee onely vnto him, so long as you both shall liue?

Then the woman shall answer.

I will.

Then shall the Minister say.

Who giueth this woman to be married to this man?

And the Minister receiuing the woman at her fathers or friends hand, shall cause the man to take the woman by the right hand, and together to giue their troth to other, the man first saying.

I N. take thee N. to my wedded wife, to haue and to hold, from this day forward, for better, for worse, for richer, for poorer, in sicknesse, & in health, to loue, and to cherish, till death vs depart, according to Gods holy ordinance: and thereto I plight thee my troth.

Then shall they loose their hands, and the woman taking againe the man by the right hand shall say.

I N. take thee N. to my wedded husband, to haue and to hold, from this day forward, for better, for worse, for richer, for poorer in sicknesse, & in health, to loue, cherish, and to obey, till death vs depart, according to Gods holy ordinance, and thereto I giue thee my troth.

Then shall they againe loose their hands, and the man shall giue vnto the woman a Ring, laying the same vpon the Booke, with the accustomed duty to the Minister and Clerke. And the Minister taking the Ring, shall deliuer it vnto the man to put it vpon the fourth finger of the womans left hand. And the man taught by the Minister, shall say.

With this Ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow. In the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

Then the man leauing the Ring vpon the fourth finger of the womans left hand, the Minister shall say.

Let vs pray.

O Eternal God, creatour and preseruer of all mankind, giuer of all spirituall grace, the Author of euerlasting life, send thy blessing vpon these thy seruants, this man and this woman, whom we blesse in thy Name, that as Isaac and Rebecca liued faithfully together, so these persons may surely performe and keep the vow & couenant betwixt them made, (whereof this Ring giuen and receiued, is a token and pledge) and may euer remaine in perfect loue and peace together, and liue according to thy Lawes, through Iesus Christ our Lord. Amen.

Then shall the Priest ioyne their right hands together, and say,

Those whom God hath ioyned together, let no man put asunder.

Then shall the Minister speake vnto the people.

Forasmuch as N. and N. haue consented together in holy wedlocke, and haue witnessed the same before God and this company, and haue thereto giuen & pledged their troth either to other, and haue declared the same by giuing and receiuing of a ring, and by ioyning of hands, I pronounce that they be man and wife together. In the Name of the Father, and of the Son, and of the holy Ghost. Amen.

Then the Minister shall adde, this blessing.

God the Father, God the Sonne, God the holy Ghost, blesse, preserue and keepe you, the Lord mercifully with his fauour looke vpon you, & so fill you with all spirituall benediction and grace, that you may so liue together in this life, & in the world to come you may haue life euerlasting. Amen.

Then the Minister or Clerke going to the Lords Table, shall say or sing the Psalme following.

Beati omnes. Psal. 128.

Blessed are all they that feare the Lord: and walke in his wayes.

For

Of Matrimonie.

For thou shalt eate the labour of thy hands : O well is thee, and happy shalt thou be.

Thy wife shall be as the fruitfull vine : vpon the walles of thy house.

Thy children like the Oline branches : round about thy table.

Loe, thus shall the man bee blessed : that feareth the Lord.

The Lord from out of Sion shall so blesse thee : that thou shalt see Ierusalem in prosperitie all thy life long.

Yea, that thou shalt see thy childrens children : and peace vpon Israel.

Glory be to the Father, and to the Son, &c.

As it was it in the beginning, &c.

Or this Psalm.

Deus miscreator. Psalm. 67.

God bee mercifull vnto vs, and blesse vs : and shew vs the light of his countenance, and bee mercifull vnto vs.

That thy way may bee knowne vpon the earth : thy sauing health among all nations.

Let the people praise thee, O God : yea, let all the people praise thee.

O let the nations reioyce and be glad : for thou shalt iudge the folke righteously, and gouerne the nations vpon the earth.

Let the people praise thee, O God : let all the people praise thee.

Then shall the earth bring forth her increase : and God, euen our owne God shall giue vs his blessing.

God shall blesse vs : and all the ends of the world shall feare him.

Glory be to the Father, and to the Son, &c.

As it was in the beginning, &c.

¶ The Psalm ended, and the man and the woman kneeling afore the Lords Table, the Priest standing at the Table, and turning his face towards them, shall say.

Lord haue mercie vpon vs.

Answer.

Christ haue mercie vpon vs.

Minister.

Lord haue mercy vpon vs.

Our Father which art in heauen,

And leade vs not into temptation.

Answer.

But deliuer vs from euill. Amen.

Minister.

O Lord saue thy seruants and thy handmaid,

Answer.

Which put their trust in thee.

Minister.

O Lord send them helpe from aboue.

Answer.

And euermore defend them.

Minister.

Be vnto them a towre of strength.

Answer.

From the face of their enemy.

Minister.

O Lord heare our prayer.

Answer.

And let our cry come vnto thee.

Minister.

O God of Abraham, God of Isaac, God of Iacob, blesse these thy seruants, and sow the seed of eternall life in their minds, that whatsoever thy holy word they shall profitably learne, they may iudged fulfil the same. Looke, O Lord, mercifully

vpon them from heauen, and blesse them. And as thou didst send thy blessing vpon Abraham and Sara, to their great comfort : so vouchsafe to send thy blessing vpon these thy seruants, that they obeying thy wil, and alway being insafely vnder thy protection, may abide in thy loue vnto their liues end, through Iesus Christ our Lord. Amen.

¶ This prayer next following shall be omitted where the woman is past childbirth.

O Mercifull Lord and heauenly Father, by whose gracious gift mankind is increased : wee beseech thee, asist with thy blessing these two persons, that they may both be fruitfull in procreation of children, and also liue together so long in godly loue and honesty, that they may see their childrens children vnto the third and fourth generation, vnto thy praise and honor, through Iesus Christ our Lord.

O God, which by thy mighty power hast made all things of nought, which also (after other things set in order) didst appoint, that out of man (created after thine owne image and similitude) woman should take her beginning : and knitting them together, didst teach, that it should neuer bee lawfull to put asunder those, whom thou by Matrimony hadst made one : O God, which hast consecrated the state of Matrimony to such an excellent mysterie, that in it is signified and represented the spirituall mariage and vnitie betwixt Christ and his Church : Looke mercifully vpon these thy seruants, that both this man may loue his wife according to thy word (as Christ did loue his Spouse the Church, who gaue himselfe for it, louing and cherishing it euen as his owne flesh) and also that this woman may bee louing and amiable vnto her husband as Rachel, wife as Rebekah, faithfull and obedient as Sarah, and in all quietnes, sobriety and peace, be a follower of holy and godly matrons : O Lord blesse them both, and graunt them to inherite thine euermore kingdome, through Iesus Christ our Lord. Amen.

¶ Then shall the Priest say.

Almightie God, which at the beginning did create our first parents Adam and Eue, and did sanctifie & ioine them together in mariage, powre vpon you the riches of his grace, sanctifie and blesse you, that yee may please him both in body and soule, and liue together in holy loue vnto your liues end. Amen.

¶ Then shall begin the Communion. And after the Gospel shall be said a Sermon, wherein ordinarily (so oft as there is any marriage) the office of a man and wife shall be declared, according to holy Scripture. Or if there be no Sermon, the Minister shall reade this that followeth.

All yee which bee married, or which intend to take the holy estate of Matrimony vpon you, heare what holy Scripture doth say, as touching the duty of husbands toward their wiues, and wiues toward their husbands.

Saint Paul in his Epistle to the Ephesians, the first chapter, doth giue this commandement to all married men : Yee husbands, loue your wiues, euen as Christ loved the Church, and hath giuen himselfe for it, to sanctifie it, purging it in the fountaine of water, through his word that he might make it vnto himselfe a glorious Congregation, not hauing spot or wrinkle, or any such thing, but that it should be holy and blamelesse. So men are bound to loue their owne wiues, as their owne bodies. He that loueth his owne wife, loueth himselfe. For neuer did any man hate his owne flesh, but nourisheth and

Ephes.
5.20.

The visitation of the sicke.

cherisheth it, euen as the Lord doeth the Congregation: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leaue father and mother, and shall bee ioyned vnto his wife, and they two shall be one flesh. This mystery is great, but I speake of Christ, and of the Congregation. Neuerthelesse, let euery one of you so leue his owne wife, euen as himselfe.

Col. 3.19. Likewise the same S. Paul writing to the Colossians, speaketh thus to all men that be married, Yee men, loue your wiues, and be not bitter vnto them.

1. Pet. 3.7. Heare also what S. Peter the Apostle of Christ, which was himselfe a married man, saith vnto them that are married: Yee husbands, dwell with your wiues according to knowledge, giuing honour to the wife as vnto the weaker vessel, and as heires together of the grace of life, so that your prayers be not hindered.

Hitherto ye haue heard the duty of the husband toward the wife: now likewise ye wiues, heare and learne your duties towards your husbands, euen as it is plainly set forth in holy Scripture.

Ephes. 5. 11, &c. S. Paul (in the forenamed Epistle to the Ephesians) teacheth you thus: Yee women, submit your selues vnto your own husbands, as vnto $\text{\textcircled{S}}$ Lord: for $\text{\textcircled{S}}$ husband is $\text{\textcircled{S}}$ wiues head, euen as Christ is $\text{\textcircled{S}}$ head of the Church, & he is also the Sauour of $\text{\textcircled{S}}$ whole body.

Therefore as the Church or Congregation is subiect vnto Christ, so likewise let the wiues also be in subiection vnto their owne husbands in all things. And again he saith, Let the wife reuerence her husband. And in his Epistle to the Colossians, S. Paul giueth you this short lesson: Ye wiues, submit your selues vnto your owne husbands, as it is conuenient in the Lord.

S. Peter also doeth instruct you very godly, thus saying, Let wiues be subiect to their own husbands, so that if any obey not the word, they may be won without $\text{\textcircled{S}}$ word, by the conuersation of the wiues, while they behold your chaste conuersation coupled with feare: whose apparell let it not bee outward with broidred haire, & trimming about with gold, either in putting on of gorgeous apparell: but let the hid man which is in the heart, be without all corruption, so that the spirit bee milde and quiet, which is a precious thing in the sight of God. For after this maner (in the old time) did the holy women, which trusted in God, apparell themselves, being subiect to their owne husbands, as Sara obeyed Abraham, calling him Lord, whose daughters ye are made, doing well, and not being disuayed with any feare.

$\text{\textcircled{S}}$ The new married persons (the same day of their marriage) must receiue the holy Communion.



¶ The order of the visitation of the sicke.

$\text{\textcircled{S}}$ The Priest entering into the sicke persons house, shall say.

peace be to this house, and to all that dwell in it.

$\text{\textcircled{S}}$ When he commeth into the sicke mans presence, he shall say kneeling downe.

Remember not, Lord, our iniquities, nor the iniquities of our forefathers, spare vs, good Lord, spare thy people whome thou hast redeemed with thy most precious blood, and be not angry with vs for euer.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

*$\text{\textcircled{P}}$ Our Father which art in heauen, &c.
And leade vs not into temptation.*

Answer.

But deliuer vs from euill. Amen.

Minister.

O Lord saue thy seruant.

Answer.

Which putteth his trust in thee.

Minister.

Send him helpe from thy holy place.

Answer.

And evermore mightily defend him.

Minister.

Let the enemy haue no aduantage of him.

Answer.

Nor the wicked approach to hurt him.

Minister.

Be vnto him, O Lord a strong towre.

Answer.

From the face of his enemy.

Minister.

O Lord, heare our prayers.

Answer.

And let our cry come vnto thee.

Minister.

O Lord looke downe from heauen, behold, visite and relieue this thy seruant, looke vpon him with the eyes of thy mercy. giue him comfort and sure confidence in thee, defend him from the danger of the enemy, and keepe him in perpetuall peace and safetie, through Iesus Christ our Lord. Amen.

Hearc vs Almighty and most mercifull God and Sauour, extend thy accustomed goodnesse to this thy seruant which is grieved with sicknesse: Visite him, O Lord, as thou didst visite Peters wiues mother, and the Captaines seruant: So visite and restore to this sicke person his former health (if it be thy will) or else giue him grace so to take thy visitation, that after this painefull life ended, he may dwell with thee in life euerlasting. Amen.

$\text{\textcircled{S}}$ Then shall the Minister exhort the sicke person after this forme, or other like.

Dearely beloued, know this, that Almighty God is the Lord of life and death, and ouer all things to them pertaining, as youth, strength, health, age, weakenesse, and sicknesse. Wherefore whatsoeuer your sicknes is, know you certainly, that it is Gods visitation And for what cause soeuer this sicknesse is sent vnto you, whether it be to try your patience for the example of others, and that your faith may bee sound in the day of the Lord, laudable, glorious, and honourable, to the increase of glory, and endlesse felicitie, or else it bee sent vnto you, to correct and amend in you whatsoeuer doth offend the eies of your heavenly Father: know you certainly, that if you truly repent you of your sinnes, and beare your sicknesse patiently, trusting in Gods mercy, for his deare Sonne Iesus Christ his sake, and render vnto him humble thanks for his fatherly visitation, submitting your selues wholly to his will, it shall turne to your profit, and helpe you forward

The visitation of the sicke.

forward in the right way that leadeth vnto euerm-lasting life.

If the sicke person be very sicke, then the Curate shall end his exhortation in this place.

Take therefore in good worth the chastisement of the Lord, for whom the Lord loueth, he chastiseth, yea, as Saint Paul saith, he scourgeth euery sonne whom he receiveth. If yee endure chastisement, he offereth himselfe vnto you, as vnto his own children. What sonne is hee that the father chastiseth not? If ye be not vnder correction (whereof all true children are partakers) then are yee bastards, and not children. Therefore, seeing that when our carnall fathers doe correct vs, we reuerently obey them: shall wee not now much more be obedient to our spirituall Father, and so liue? And they for a few dayes doe chastise vs after their owne pleasure, but he doeth chastise vs for our profit, to the intent hee may make vs partakers of his holinesse. These words (good brother) are Gods words, and written in holy Scripture for our comfort and instruction that we should patiently and with thanksgiving beare our heavenly Fathers correction, whensoever by any manner of aduersity it shall please his gracious goodnesse to visit vs. And there should be no greater comfort to Christian persons, then to be made like vnto Christ, by suffering patiently aduersities, troubles and sicknesses. For hee himselfe went not vp to ioy, but first he suffered paine, hee entred not into his glory before hee was crucified. So truly our way to eternall ioy, is to suffer here with Christ: and our doore to enter into eternall life, is gladly to die with Christ, that we may rise againe from death, and dwell with him in euerm-lasting life. Now therefore taking your sicknesse which is thus profitable for you patiently, I exhort you in the Name of God, to remember the profession which ye made to God in your Baptisme. And forasmuch as after this life there is a count to be giuen to the righteous Iudge, of whom all must be iudged without respect of persons: I require you to examine your selfe and your state both toward God and man, so that accusing and condemning your selfe for your owne faults, you may find mercy at your heavenly Fathers hand for Christs sake, and not be accused & condemned in that fearefull iudgement. Therefore I shall shortly rehearse the Articles of our faith, that you may know whether you doe beleue as a Christian man should, or no.

Here the Minister shall rehearse the Articles of the faith, saying thus.

Doe thou beleue in God the Father Almighty, and so forth, as it is in Baptisme.

Then shall the Minister examine whether he be in charity with all the world, exhorting him to forgive from the bottom of his heart all persons that haue effused him, and if he haue offended other, to aske them forgiveness, and where he hath done injury or wrong to any man, that he make amends to the utmost of his power. And if he haue not afore disposed of his goods, let him then make his Will, and also declare his debts, what he oweth, and what is owing vnto him, for discharging of his conscience, and quietnesse of his Executors. But men must be oft admonished, that they set an order for their temporall goods and lands, when they be in health.

These words before rehearsed, may be said before the Minister begin his prayer, as he shall see cause.

The Minister may not forget nor omit to moue the sicke person (and that most earnestly) to liberality towards the poore.

Here shall the sicke person make a speciall confession, if hee feele his conscience troubled with any weighty matter. After which confession, the Minister shall absolve him, after this sort.

Our Lord Iesus Christ, who hath left power to his Church, to absolve all sinners which truly repent and beleue in him, of his great mercy forgive thee thine offences, and by his authority committed vnto mee, I absolve thee from all thy finnes, In the Name of the Father, and of the Sonne, and of the holy Ghost, Amen.

And then shall the Minister say this Collect following
Let vs pray.

O Most mercifull God, which according to the multitude of thy mercies, dost so put away the finnes of these which truly repent, that thou remembrest them no more, open thine eye of mercy vpon this thy seruant, who most earnestly desireth pardon and forgiveness. Renew in him (most louing Father) whatsoever hath been decayed by the fraud or malice of the deuill, or by his owne carnal will and frailties: preserve and continue this sicke member in the vniity of the Church, consider his contrition, accept his teares, assuage his paine, as shall be seene to thee most expedient for him. And forasmuch as he putteth his full trust onely in thy mercy, impute not vnto him his former finnes, but take him vnto thy fauour through the merits of thy most dearly beloued Son Iesus Christ, Amen.

Then shall the Minister say this Psalme.

In te Domine, speraui Psal. 71.

In thee, O Lord, haue I put my trust: let me neuer be put to confusion: but rid me and deliuer me in thy righteousness, encline thine eare vnto mee, and saue me.

Be thou my strong hold, wherunto I may alway resort: thou hast promised to helpe me, for thou art my house of defence, and my castle.

Deliuer mee, O my God, out of the hand of the vngodly: out of the hand of the vnrighteous and cruell man.

For thou, O Lord God, art the thing that I long for: thou art my hope euen from my youth.

Through thee haue I been holden vp euer since I was borne: though art he that tooke me out of my mothers wombe, my praise shall alway be of thee: I am become as it were a monster vnto many, but my sure trust is in thee.

O let my mouth be filled with thy praise: (that I may sing of thy glory) and honour all the day long.

Cast me not away in the time of age: forsake not when my strength faileth.

For mine enemies speake against me: and they that lay waite for my soule, take counsell together, saying, God hath forsaken him, persecute him, and take him, for there is none to deliuer him.

Goe not farre from me, O God: my God, haste thee to helpe me.

Let them be confounded and perish that are against my soule: let them be couered with shame and dishonour, that secke to doe me euill.

As for me, I will patiently abide alway: and will praise thee more and more.

My mouth shall daily speake of thy righteousness and saluation: for I know no end thereof.

I will goe forth in the strength of the Lord God: and wil make mention of thy righteousness onely.

Thou (O God) hast taught me from my youth vp vntill now: therefore will I tell of thy wonderful workes.

The visitation of the sicke.

Forfake me not, O God, in mine old age, when am gray headed: vntil I haue shewed thy strength vnto this generation, and thy power to all them that are yet to come.

Thy righteousness (O God) is very high: and great things are they that thou hast done, O God, who is like vnto thee?

O what great troubles and aduersities hast thou shewed me? and yet diddest thou turne and refresh me: yea, and broughtest me from the deepe of the earth againe.

Thou hast brought me to great honour, and comforted me on euery side.

Therefore will I praise thee and thy faithfulness (O God) playing vpon an instrument of musick: vnto thee will I sing vpon the harpe, O thou holy One of Israel.

My lips will be faine when I sing vnto thee: and so will my soule whom thou hast deliuered.

My tongue also shall talke of thy righteousness all the day long: for they are confounded and brought vnto shame that seeke to doe me euill. Glory be to the Father, and to the, &c.

As it was in the beginning, &c.

Adding this.

O Saviour of the world, saue vs, which by thy crosse and precious blood hast redeemed vs, helpe vs, we beseech thee, O God.

Then shall the Minister say.

The Almighty Lord, which is a most strong towre to all them that put their trust in him, to whom all things in heauen, in earth, and vnder the earth doe bow and obey, be now and euermore thy defence, and make thee know and feele, that there is none other name vnder heauen giuen to man, in whom and through whom thou mayest receive health and saluation, but onely the Name of our Lord Iesus Christ, Amen.



The Communion of the sicke.

Forasmuch as all mortall men be subiect to many sudden perils, diseases, and sicknesses, and euer vncertaine what time they shall depart out of this life: therefore to the intent they may be alwayes in a readinesse to die whensoever it shall please Almighty God to call them, the Curates shall diligently from time to time, but specially in the plague time exhort their parishioners to the oft receiuing (in the Church) of the holy Communion of the body and blood of our Saviour Christ: which if they doe, they shall haue no cause in their sudden visitation to be vnquiet for lacke of the same. But if the sicke person be not able to come to the Church, and yet is desirous to receiue the Communion in his house, then hee must giue knowledge our night, or els early in the morning to the Curate: signifying also how many be appointed to communicate with him. And hauing a conuenient place in the sicke mans house, where the Curate may reuerently minister, and a good number to receiue the Communion with the sicke person, with all things necessary for the same, he shall there minister the holy Communion.

The Collect.

Almighty euerliuing God, Maker of mankind, which doest correct those whom thou doest loue, and castest euery one whom thou doest receiue, we beseech thee to haue mercy vpon this thy seruant, visited with thine hand, and to grant that he may take his sickness patiently, and recouer his bodily health (if it be thy gracious wil) and whensoever his soule shall depart from the body, it may be without spot presented vnto thee, through Iesus Christ our Lord, Amen.

The Epistle.

Heb. 12.7. **M**Y sonne, despise not the correction of the Lord, neither faint when thou art rebuked of him. For whom the Lord loueth, him he correcteth: yea, and he scourgeth euery sonne whom he receiveth.

The Gospel.

John 5.24. **V**erely, verely I say vnto you, He that heareth my word, and beleueth on him that sent me hath euermouring life, and shall not come into damnation, but passeth from death vnto life.

At the time of the distribution of the holy Sacrament the Priest shall first receiue the Communion himselfe, and afterwards minister vnto them that be appointed to communicate with the sicke.

But if any man either by reason of extremitie of sickness, or for want of warning in due time to the Curate, or for lacke of company to receiue with him, or by any other iust impediment doe not receiue the Sacrament of Christs body and blood, then the Curate shall instruct him, that if hee doe truly repent him of his sinnes, and stedfastly beleue that Iesus Christ hath suffered death vpon the Crosse for him, and shed his blood for his redemption, earnestly remembring the benefits hee hath thereby, and giuing him hartie thanks therefore, hee doeth eate and drinke the body and blood of our Saviour Christ profitably to his soules health, although hee doe not receiue the Sacrament with his mouth.

When the sick person is visited, & receiveth the holy Communion all at one time, then the Priest for more expedition shall cut off the forme of the visitation at the Psalme (In thee, O Lord, haue I put my trust) and goe straight to the Communion.

In the time of plague, sweat, or such other contagious times of sicknesses, or diseases, when none of the parish or neighbours can bee gotten to communicate with the sicke in their houses, for feare of the infection, vpon speciall request of the diseased, the Minister may alone communicate with him.



The order for the buriall of the dead.

The Priest meeting the corpse at the Church stile, shall say, or else the Priest and Clerkes shall sing, and so goe either into the Church, or toward the grave.

John 11. 25, 26.

I Am the resurrection and the life (saith the Lord:) He that beleueth in mee, yea, though he were dead, yet shall hee liue. And whosoever liueth, and be-

leueth in me, shall not die for euer.

I know that my Redeemer liueth, and that I shall rise out of the earth in the last day, and shall be couered againe with my skinne, and shall see God in my flesh, yea, and my selfe shall behold him, not with other, but with these same eyes.

We brought nothing into the world, neither may we carry any thing out of this world.

1. Tim. 6.

7. iob 1.

12.

The

At the buriall of the dead.

The Lord giueth and the Lord taketh away. Euen as it pleaseth the Lord, so commeth things to passe. Blessed be the Name of the Lord.

¶ When they come to the graue, while the corps is made ready to be layed into the earth, the Priest shall say, or the Priest and Clearkes shall sing.

Iob. 14.
1, 2.

MAn that is borne of a woman, hath but a short time to liue, and is full of misery. Hee commeth vp, and is cut downe like a floure: hee fleeth as it were a shadow, and neuer continueth in one stay. In the midst of life we be in death: of whom may wee seeke for succour, but of thee, O Lord, which for our sinnes iustly art displeased? Yet, O Lord God most holy, O Lord most mighty, O holy and most mercifull Sauour, deliuer vs not into the bitter paines of eternall death. Thou knowest Lord, the secrets of our hearts, shut not vp thy mercifull eyes to our prayers: but spare vs, Lord most holy, O God most mighty, O holy and mercifull Sauour, thou most worthy Iudge eternall, suffer vs not at our last houre for any paines of death to fall from thee.

¶ Then while the earth shall be cast vpon the body by some standing by, the Priest shall say.

Forasmuch as it hath pleased Almighty God of his great mercy to take vnto himselfe the soule of our deare brother here departed, wee therefore commit his body to the ground, earth to earth, ashes to ashes, dust to dust, in sure and certaine hope of resurrection to eternall life, through our Lord Iesus Christ, who shall change our vile body, that it may be like vnto his glorious body, according to the mighty working, whereby he is able to subdue all things to himselfe.

¶ Then shall be said or sung.

I Heard a voyce from heauen, saying vnto mee, Write, From henceforth blessed are the dead which die in the Lord. Euen so saith the Spirit, that they rest from their labours.

¶ Then shall follow this Lesson taken out of the fifteenth chapter to the Corinthians, the first Epistle.

Chrisť is risen from the dead, and become the first fruits of them that sleepe. For by a man came death, and by a man came the resurrection of the dead. For as by Adam all die, euen so by Chriť shall all be made aliue, but euery man in his owne order. The first is Chriť, then they that are Chriťs, at his comming. Then commeth the end, when hee hath deliuered vp the kingdome to God the Father, when he hath put downe all rule, and all authoritie and power. For he must reigne till he haue put all his enemies vnder his feet. The last enemy that shall be destroyed is death. For hee hath put all things vnder his feet. But when he saith, All things are put vnder him: It is manifest that he is excepted which hath put all things vnder him. When all things are subdued vnto him, then shall the Son also himselfe be subiect vnto him that put all things vnder him, that God may be all in all: Els what doe they which are baptized ouer the dead, if the dead rise not all? why are they then baptized ouer them? yea, and why stand wee alway then in iopardie? By our reioycing which I haue in Chriť Iesus our Lord, I die daily. That I haue fought with beasts at Ephesus after the manner of men, what adantage it me, if the dead rise not againe? Let vs eat and drinke, for to morrow wee shall die. Be not deceiued, euill words corrupt good manners. Awake truely out of sleepe, and sin not. For some haue not the knowledge of God, I speake this to your shame. But some man will say, How arise the dead? With what body shall they come? Thou

soole, that which thou sowest, is not quickened except it die. And what sowest thou? Thou sowest not the body that shall be, but barecorne, as of wheat, or some other, but God giueth it a bodie at his owne pleasure, to euery seed his own body. All flesh is not one maner of flesh: but there is one maner of flesh of men, another maner of flesh of beasts, another of fishes, another of birdes: there are also celestiaall bodies, and there are bodies terrestriall: But the glory of the celestiaall is one, and the glory of the terrestriall is another. There is one maner of glory of the Sunne, and another glory of the Moone: and another glory of the Starres: for one Starre differeth from another in glory: So is the resurrection of the dead. It is sown in corruption, it riseth againe in incorruption. It is sown in dishonour, it riseth againe in honour. It is sown in weakenesse, it riseth againe in power. It is sown a naturall body, it riseth againe a spirituall body: There is a naturall body, and there is a spirituall body. As it is also written, The first man Adam was made a liuing soule, and the last Adam was made a quickning spirit. Howbeit, that is not first which is spirituall, but that which is naturall, and then that which is spirituall. The first man is of the earth earthy, the second man is the Lord from heauen heauenly. As is the earthy, such are they that are earthy. And as is the heauenly, such are they that are heauenly. And as we haue borne the image of the earthy, so shall wee beare the image of the heauenly. This say I brethren, that flesh and blood cannot inherite the kingdome of God, neither doeth corruption inherite incorruption. Behold, I shew you a myserie. We shall not sleepe, but we shall all be changed, and that in a moment, in the twinkling of an eye, by the last trumpe. For the trumpe shall blow, and the dead shall rise incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortall must put on immortality. When this corruptible hath put on incorruption, and this mortall hath put on immortality, then shall be brought to passe the saying that is written: Death is swallowed vp into victorie. Death where is thy sting? Hell where is thy victorie? The sting of death is sin, and the strength of sin is the Law. But thanks be vnto God, which hath giuen vs victorie through our Lord Iesus Chriť. Therefore my deare brethren, be ye stedfast and vnmoueable, alwayes rich in the worke of the Lord, forasmuch as yee know how that your labour is not in vaine in the Lord.

¶ The Lesson ended the Priest shall say.

Lord haue mercy vpon vs.

Chriť haue mercy vpon vs.

Lord haue mercy vpon vs.

¶ Our Father which art in heauen, &c.
And lead vs not into temptation.

Answer.

But deliuer vs from euill. Amen.

The Priest.

Almightie God, with whom doe liue the spirits of them that depart hence in the Lord, and in whom the soules of them that be electe: after they be deliuered from the burthen of the flesh, be in ioy and felicitie: we giue thee heartie thanks, for that it hath pleased thee to deliuer this N. our brother out of the miseries of this sinfull world, beseeching thee, that it may please thee of thy gracious goodnesse shortly to accomplish the number of thine elect, and to hasten thy kingdome, that wee with this our brother, and all other departed in the true faith of thy holy Name, may haue our perfect

The Churching of women.

consummation and blisse both in body and soule, in thy eternall and euerlasting glory. Amen.

The Collect.

O Mercifull God, the Father of our Lord Iesus Christ, who is the resurrection and the life, in whom whosoener beleueth, shall line, though hee die: and whosoener liueth and beleueth in him, shall not die eternally: who also taught vs by his holy Apostle Paul, not to be sorry as men without hope, for them that sleep in him, we meekly beseech thee (O Father) to raise vs from the death of sinne,

vnto the life of righteousness, that when wee shall depart this life, we may rest in him, as our hope is this our brother doth, & that at the generall resurrection in the last day, wee may be found acceptable in thy sight, and receiue that blessing which thy welbeloued Son shall then pronounce to all that loue and feare thee, saying, Come yee blessed children of my Father, receiue the kingdome prepared for you from the beginning of the world. Graunt this we beseech thee, O mercifull Father, through Iesus Christ our Mediatour and Redeemer. Amen.

¶ The thanksgiuing of women after Childbirth, commonly called, The Churching of women.

¶ *The woman shall come into the Church, and there shall kneele downe in some conuenient place, nigh vnto the place where the table standeth, and the Priest standing by her, shall say these words or such like, as the case shall require.*

Inasmuch as it hath pleased Almighty God of his goodnesse to giue you safe deliuerance, and hath preserved you in the great danger of child-birth, yee shall therefore giue heartie thanks vnto God, and pray.

¶ *Then shall the Priest say this Psalme.*

Psal. 121.

I haue lifted vp mine eyes vnto the hill: from whence cometh my helpe.

My helpe cometh euen from the Lord: which hath made heauen and earth.

He will not suffer thy foot to be mooued: and hee that keepeth thee will not sleepe.

Behold, he that keepeth Israel: shall neither slumber nor sleepe.

The Lord himselfe is thy keeper: the Lord is thy defence vpon thy right hand.

So that the Sonne shall not burne thee by day: nor the Moone by night.

The Lord shall preserve thee from all euill: yea, it is enen he that shall keepe thy soule.

The Lord shall preserve thy going out, and thy coming in: from this time forth for euermore.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

¶ Our Father which art in heauen, &c.

And lead vs not into temptation.

Answer.

But deliuer vs from euill. Amen.

Minister.

O Lord saue this woman thy seruant.

Answer.

Which putteth her trust in thee.

Minister.

Be thou to her a strong tower.

Answer.

From the face of her enemy.

Minister.

Lord heare our prayer.

Answer.

And let our cry come vnto thee.

Minister.

¶ Let vs pray.

O Almighty God, which hast deliuered this woman thy seruant from the great paine and perill of child-birth, graunt wee beseech thee most mercifull Father, that thee through thy helpe may both faithfully line, and walke in her vocation according to thy will, in this life present, and also may be partaker of euerlasting glory in the life to come, through Iesus Christ our Lord, Amen.

¶ *The woman that cometh to giue her thanks, must offer her accustomed offerings. And if there be a Communion, it is conuenient that shee receiue the holy Communion.*

¶ A Commination against sinners, with certaine prayers to be vsed diuers times in the yeere.

¶ *After Morning prayer, the people being called together by the ringing of a Bell, and assembled in the Church, the English Letany shall be said after the accustomed maner, which ended, the Priest shall goe into the Pulpit, and say thus.*

Brethren in the Primitive Church there was a goodly discipline, that at the beginning of Lent, such persons as were notorious sinners, were put to open penance, and punished in this world, that their soules might be saued in the day of the Lord; and that others admonished by their example, might be the more afraid to offend.

In stead whereof, vntill the said discipline may be restored againe, (which thing is much to be wished) it is thought good, that at this time (in your

presence) should be read the generall sentences of Gods cursing against impenitent sinners, gathered out of the 27. Chapter of Deuteronomie, and other places of Scripture, and that yee should answer to euery sentence, Amen: to the intent that you being admonished of the great indignation of God against sinners, may the rather be called to earnest and true repentance, and may walke more warily in these dangerous dayes: fleeing from such vices, for the which ye affirme with your owne mouthes, the curse of God to be due.

Cursed

A Commination.

Deut. 27:15. Curfed is the man that maketh any carved or molten image; an abomination to the Lord, the worke of the hands of the crafts man, and putteth it in a secret place to worship it.

And the people shall answere and say.

Amen.

Minister.

Deut. 27. 16. Curfed is he that curseth his father and mother.

Answere.

Amen.

Priest.

Deut. 27. 17. Curfed is he that remoueth away the marke of his neighbours land.

Answere.

Amen.

Minister.

Deut. 27. 18. Curfed is he that maketh the blind to goe out of his way.

Answere.

Amen.

Priest.

Deut. 27. 19. Curfed is hee that letteth in iudgement the right of the stranger, of them that be fatherlesse, and of widowes.

Answere.

Amen.

Minister.

Deut. 27. 24. Curfed is he that smiteth his neighbour secretly.

Answere.

Amen.

Priest.

Leuit. 24. 10. Curfed is he that lieth with his neighbours wife.

Answere.

Amen.

Minister.

Deut. 27. 25. Curfed is he that taketh reward to slay the soule of innocent blood.

Answere.

Amen.

Priest.

Ier. 17. 5. Curfed is he that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord.

Answere.

Amen.

Minister.

Metth. 23. 41. 1. cor. 6. 9, 10. Curfed are the vnnmercifull, the fornicatours and adulterers, and the couetous persons, the worshipers of images, slanderers, drunkards, and extortioners.

Answere.

Amen.

Minister.

Pfal. 119. 21. **N**ow seeing that all they be accursed, as the Prophet Dauid beareth witnesse, which doe erre and goe astray from the Commandements of God. Let vs (remembring the dreadfull iudgments hanging ouer our heads, & being alwaies at hand) returne vnto our Lord God, with all contrition and meeknesse of heart, bewailing and lamenting our sinfull life, acknowledging and confessing our offences, and seeking to bring forth worthy fruites of penance. For now is the axe put to the roote of the trees, so that euery tree which bringeth not forth good fruit, is hewen downe and cast into the fire.

Heb. 10. 31. It is a fearefull thing to fall into the hands of the liuing God: he shall powre downe raine vpon the sinners, snares, fire, and brimstone, storme and tempest, this shall be their portion to driake. For Isa. 26. 21. loe, the Lord is come out of his place to visite the

wickednesse of such as dwell vpon earth. But who may abide the day of his comming? who shall be able to endure when he appeareth? his fanne is in Mat. 3. 12 his hand, and he will purge his floore, and gather his wheat into the barn: but hee will burne the chaffe with vnquenchable fire.

The day of the Lord commeth as a thiefe in the night: and when men shal say, Peace, and all things are safe, then shall sudden destruction come vpon them, as sorrow commeth vpon a woman trauieling with childe, and they shall not escape. Then shall appeare the wrath of God in the day of vengeance, which obstinate sinners through the stubbornnesse of their heart, haue heaped vnto themselves, which despised the goodnesse, patience, and long suffering of God, when he called them continually to repentance. Then shall they call vpon me saith the Lord, but I will not heare, they shall seeke me early, but they shall not find me, and that because they hated knowledge, and receiued not the feare of the Lord, but abhorred my counsell, and despised my correction. Then shall it bee too late to knocke, when the doore shall be shut, and too late to cry for mercy, when it is the time of iustice. O terrible voyce of most iust iudgement, which shal be pronounced vpon them, when it shall be said vnto them. Goe yee cursed into the fire eternlasting, which is prepared for the deuill and his angels.

Therefore brethren, take wee heed betime, while the day of saluation lasteth: for the night cometh, when none can worke. But let vs while wee haue the light, beleue in the light, and walke as the children of the light, that wee be not cast into vtter darkenesse, where is weeping and gnashing of teeth. Let vs not abuse the goodnesse of God, which calleth vs mercifully to amendment, and of his endlesse pitie promisseth vs forgiveness of that which is past, if (with a whole minde and true heart) we returne vnto him. For though our sinnes be as red as scarlet, they shall be as white as snow, and though they be like purple, yet shall they bee as white as wooll.

Turne you cleane, saith the Lord, from all your wickednesse, and your sinne shall not bee your destruction.

Cast away from you all your vngodlinesse that ye haue done. Make you new hearts, and a new spirit. Wherefore will ye die (O ye house of Israel) seeing that I haue no pleasure in the death of him that dyeth, saith the Lord God? Turne you then, and ye shall liue.

Although we haue sinned, yet haue wee an Advocate with the Father, Iesus Christ the righteous, and he it is that obtaineth grace for our sinnes.

For he was wounded for our offences, and smitten for our wickednesse. Let vs therefore returne to him, who is the mercifull receiuer of all true penitent sinners, assuring our selues, that he is ready to receiue vs, and most willing to pardon vs, if wee come to him with faithfull repentance, if we will submit our selues vnto him, and from henceforth walke in his wayes, if wee will take his easie yoke, and light burden vpon vs, to follow him in lowlinesse, patience, and charity, and be ordered by the gouernance of his holy Spirit, seeking alwayes his glory, and seruing him duely in our vocation with thankesgiuing. This if wee doe, Christ will deliuer vs from the curse of the Law, and from the extreame malediction, which shall light vpon them that shall be set on the left hand, and he will set vs on his right hand, and giue vs

A Commination.

the blessed benediction of his Father, commanding vs to take possession of his glorious kingdom, vnto the which he vouchsafe to bring vs all for his infinite mercy. Amen.

g Then shall they all kneele vpon their knees, and the Minister and Clerkes kneeling (where they are accustomed to say the Lutaney) shall say this Psalme.

Miserere mei Deus.

Psal. 51.

HAue mercy vpon me, O God, after thy great goodnesse: according to the multitude of thy mercies, doe away mine offences.

Wash me thoroughly from my wickednesse: and cleanse me from my sinne.

For I knowledg my faults: and my sin is euer before me.

Against thee onely haue I sinned, and done this euil in thy sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.

Behold, I was shapen in wickednesse: and in sinne hath my mother conceived me.

But loe, thou requirest truth in the inward parts: and shalt make mee to vnderstand wisdom secretly.

Thou shalt purge me with hyssope, and I shall be cleane: thou shalt wash mee, and I shall be whiter then snow.

Thou shalt make me to heare of ioy and gladnesse: that the bones which thou hast broken, may reioyce.

Turne thy face from my finnes: and put out all my misdeeds.

Make me a cleane heart (O God:) and renew a right spirit within me.

Cast mee not away from thy presence: and take not thy holy spirit from me.

O giue me the comfort of thy helpe againe: and stablish me with thy free spirit.

Then shall I teach thy wayes vnto the wicked: and sinners shall be conuerted vnto thee.

Deliver me from blood-guiltinesse, O God, thou that art the God of my health: and my tongue shall sing of thy righteousness.

Thou shalt open my lips, O Lord: and my mouth shall shew thy praise.

For thou desirest no sacrifice, else would I giue it thee: but thou delightest not in burnt offerings.

The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

O be fauourable and gracious vnto Sion: build thou the walls of Hierusalem.

Then shalt thou bee pleased with the sacrifice of righteousness, with the burnt offerings and oblations: then shall they offer young bullocks vpon thine Altar.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.
Our Father which art in heauen, &c.
And lead vs not into temptation,

Answer.

But deliuer vs from euill. Amen.

Minister.

O Lord saue thy seruants.

Answer.

Which put their trust in thee.

Priest.

Send vnto them helpe from aboue.

Answer.

And euermore mightily defend them.

Minister.

Helpe vs, O God our Sauour.

Answer.

And for the glory of thy Names sake deliuer vs, be mercifull vnto vs sinners for thy Names sake.

Priest.

O Lord heare our prayer.

Answer.

And let our cry come vnto thee.

Let vs pray.

O Lord, wee beseech thee, mercifully heare our prayers, and spare all those which confesse their finnes vnto thee, that they, whose consciences by sinne are accused, by thy most mercifull pardon may be absolved, through Christ our Lord, Amen.

O Most mighty God and mercifull Father, which hast compassion of all men, and hatest nothing that thou hast made, which wouldest not the death of a sinner, but that he should rather turne from sinne and be saued: mercifully forgie vs our trespasses, receiue and comfort vs, which be grieved and wearied with the burden of our sinne. Thy property is to haue mercy, to thee onely it appertaineth to forgie sins: spare vs therefore good Lord, spare thy people, whom thou hast redeemed: enter not into iudgment with thy seruants, which be vile earth, and miserable sinners, but so turne thine ire from vs, which meekely acknowledge our vileness, and truly repent vs of our faults: so make haste to helpe vs in this world, that wee may euer liue with thee in the world to come, through Iesus Christ our Lord, Amen.

g Then shall the people say this that followeth, after the Minister.

Turne thou vs, O good Lord, and so shall wee be turned: be fauourable, O Lord, be fauourable to thy people which turne to thee in weeping, fasting, and praying: for thou art a mercifull God, full of compassion, long suffering, and of great pitie. Thou sparest when we deserue punishment, and in thy wrath thinkest vpon mercy. Spare thy people, good Lord, spare them, and let not thine heritage be brought to confusion. Heare vs, O Lord, for thy mercy is great, and after the multitude of thy mercies, looke vpon vs.

THE



THE PSALMES OF DAVID, of that Translation which is commonly vsed in the CHVRCHES.

Beatus vir qui non abiit. Psal. 1.

Morning
prayer.

Blessed is the man that hath not walked in the counsell of the vngodly, nor stood in the way of sinners: and hath not sate in the seat of the scornfull.

2 But his delight is in the Law of the Lord: and in his Law will he exercise himselfe day and night.

3 And hee shall bee like a tree planted by the water side: that will bring forth his fruit in due season.

4 His lease also shall not wither: and looke whatsoeuer he doth, it shall prosper.

5 As for the vngodly, it is not so with them: but they are like the chaffe, which the winde scattereth away from the face of the earth.

6 Therefore the vngodly shall not bee able to stand in the iudgement: neither the sinners in the Congregation of the righteous.

7 But the Lord knoweth the way of the righteous: and the way of the vngodly shall perish.

Quare fremuerunt gentes? Psal. 2.

Why doe the heathen so furiously rage together: and why doe the people imagine a vaine thing?

2 The Kings of the earth stand vp, and the rulers take counsell together: against the Lord, and against his Anointed.

3 Let vs breake their bonds asunder: and cast away their cords from vs.

4 Hee that dwelleth in heauen, shall laugh them to scorne: the Lord shall haue them in derision.

5 Then shall hee speake vnto them in his wrath: and vexe them in his sore displeasure.

6 Yet haue I set my King: vpon my holy hill of Sion.

7 I will preach the Law, whereof the Lord hath said vnto me: Thou art my Sonne, this day haue I begotten thee.

8 Desire of me, and I shall giue thee the heathen for thine inheritance: and the vttermost parts of the earth for thy possession.

9 Thou shalt bruiſe them with a rod of yron: and breake them in pieces like a potters vessell.

10 Be wise now therefore, O yee Kings: be learned, ye that are Iudges of the earth.

11 Serue the Lord in feare: and reioyce vnto him with reuerence.

12 Kisse the Sonne, lest hee bee angry, and so ye

perish from the right way: if his wrath be kindled (yea but a little) blessed are all they that put their trust in him.

Domine quid? Psal. 3.

Lord, how are they increased that trouble me: many are they that rise vp against me.

2 Many one there be that say of my soule: There is no helpe for him in his God.

3 But thou, O Lord, art my defender: thou art my worship, and the lifter vp of my head.

4 I did call vpon the Lord with my voyce: and he heard me out of his holy hill.

5 I laid me downe and slept, and rose vp againe: for the Lord sustained me.

6 I will not be afraid for ten thousands of people: that haue set themselves against mee round about.

7 Vp Lord, and helpe mee, O my God: for thou smitest all mine enemies vpon the cheek-bone, thou hast broken the teeth of the vngodly.

8 Saluation belongeth vnto the Lord: and thy blessing is vpon the people.

Cum inuocarem. Psal. 4.

Hear me when I call, O God, of my righteousness: for thou hast set me at liberty when I was in trouble, haue mercy vpon me, and hearken vnto my prayer.

2 O ye sons of men, how long will ye blaspheme mine honour: and haue such pleasure in vanity, and seeke after leasing.

3 Know this also, that the Lord hath chosen to himselfe the man that is godly: when I call vpon the Lord, he will heare me.

4 Stand in awe and sinne not: commune with your owne heart, and in your chamber, and bee still.

5 Offer the sacrifice of righteousness: and put your trust in the Lord.

6 There be many that say: Who will shew vs any good?

7 Lord lift thou vp, the light of thy countenance vpon vs.

8 Thou hast put gladnesse in my heart: since the time that their corne, and wine, and oyle increased.

9 I will lay me downe in peace, and take my rest: for it is thou Lord onely that makest mee dwell in safety.

Verba mea auribus. Psal. 5.

Ponder my wordes, O Lord: consider my meditation.

2 O hearken thou vnto the voyce of my calling, my King, and my God: for vnto thee will I make my prayer.

3 My voyce shalt thou heare betimes, O Lord: early in the morning will I direct my prayer vnto thee, and will looke vp.

4 For thou art the God that hast no pleasure in wickednesse: neither shall any euill dwell with thee.

5 Such as be foolish, shall not stand in thy sight: for thou hatest all them that worke vanity.

6 Thou shalt destroy them that speake leasing: the Lord will abhorre both the blood-thirsty and deceitfull man.

7 But as for me, I will come into thy house, euen vpon the multitude of thy mercy: and in thy feare will I worship towards thy holy Temple.

8 Leade me, O Lord, in thy righteousness, because of mine enemies: make thy way plaine before my face.

9 For there is no faithfulness in his mouth: their inward parts are very wickednesse.

10 Their throat is an open sepulchre: they flatter with their tongue.

11 Destroy thou them, O God, let them perish through their owne imaginations: cast them out in the multitude of their vngodlinesse, for they haue rebelled against thee.

12 And let all them that put their trust in thee, reioyce: they shall euer be giuing of thanks, because thou defendest them, they that loue thy Nameshall be ioyfull in thee.

13 For thou Lord, wilt giue thy blessing vnto the righteous: and with thy fauourable kindness wilt thou defend him as with a shield.

Domine, ne in furore. Psal. 6.

Morning prayer.

O Lord rebuke me not in thine indignation: neither chasten me in thy displeasure.

2 Haue mercy vpon me, O Lord, for I am weake: O Lord heale me, for my bones are vexed.

3 My soule is also sore troubled: but Lord, how long wilt thou punish me?

4 Turne thee, O Lord, and deliuer my soule: O saue me for thy mercies sake.

5 For in death no man remembreth thee: and who will giue thee thanks in the pit?

6 I am weary of my groaning: euery night wash I my bed, and water my couch with my teares.

7 My beauty is gone for very trouble: & worne away because of all mine enemies.

8 Away from me, all ye that worke vanity: for the Lord hath heard the voyce of my weeping.

9 The Lord hath heard my petition: the Lord will receiue my prayer.

10 All mine enemies shall bee confounded and sore vexed: they shall be turned backe, and put to shame suddenly.

Domine Deus meus. Psal. 7.

O Lord my God, in thee haue I put my trust: saue me from all them that persecute me, and deliuer me.

2 Lest he denoure my soule like a lyon, and teare it in pieces: while there is none to helpe.

3 O Lord my God, if I haue done any such thing: or if there be any wickednesse in my hands.

4 If I haue rewarded euill vnto him that dealt friendly with me: yea, I haue deliuered him that without any cause is mine enemy.

5 Then let mine enemy persecute my soule, and

take mee: yea, let him tread my life downe vpon the earth, and lay mine honour in the dust.

6 Stand vp (O Lord) in thy wrath, and lift vp thy selfe: because of the indignation of mine enemies, arise vp for me in the iudgement that thou hast commanded.

7 And so shall the Congregation of the people come about thee: for their sakes therefore lift vp thy selfe againe.

8 The Lord shall iudge the people, giue sentence with me, O Lord: according to my righteousness, and according to the innocency that is in me.

9 O let the wickednesse of the vngodly come to an end: but guide thou the iust.

10 For the righteous God: with the very hearts and reines.

11 My helpe commeth of God: which preserueth them that are true of heart.

12 God is a righteous Iudge, strong and patient: and God is prouoked euery day.

13 If a man will not turne, hee will whet his sword: he hath bent his bow, and made it ready.

14 Hee hath prepared for him the instruments of death: hee ordained his arrowes against the persecuters.

15 Behold, he trauaileth with mischief: he hath conceiued sorrow, and brought forth vngodlinesse.

16 Hee hath grauen and digged a pit: and is fallen himselfe into the destruction that hee made for other.

17 For his trauaile shall come vpon his owne head: and his wickednesse shall fall vpon his owne pate.

18 I will giue thanks vnto the Lord, according to his righteousness: and I will praise the Name of the Lord, the most High.

Domine Dominus. Psal. 8.

O Lord our Governour, how excellent is thy Name in all the world: thou that hast set thy glory aboue the heauens.

2 Out of the mouth of very babes and sucklings hast thou ordained strength, because of thine enemies: that thou mightest still the enemy and the auenger.

3 For I will consider the heauens, euen the works of thy fingers: the Moone and the Starres which thou hast ordained.

4 What is man that thou art mindfull of him: and the sonne of man that thou visitest him?

5 Thou madest him lower then the Angels: to crowne him with glory and worship.

6 Thou madest him to haue dominion of the workes of thy hands: and thou hast put all things in subiection vnder his feete.

7 All sheepe and oxen: yea, and the beasts of the field.

8 The fowles of the ayre, and the fishes of the Sea: and whatsoeuer walketh through the pathes of the Seas.

9 O Lord our Governour: how excellent is thy Name in all the world?

Confitebor tibi. Psal. 9.

I Will giue thanks vnto thee, O Lord, with my whole heart: I will speake of all thy marvellous workes.

2 I will bee glad and reioyce in thee: yea, my songs will I make of thy Name, O thou most Highest.

3 While mine enemies are driven backe: they shall fall and perish at thy presence.

4 For

Morning prayer.

4 For thou hast maintained my right and my cause: thou art set in the Throne that iudgest right.

5 Thou hast rebuked the heathen, and destroyed the vngodly: thou hast put out their name for euer and euer.

6 O thou enemy, destructions are come to a perpetuall end: euen as the cities which thou hast destroyed, their memoriall is perished with them.

7 But the Lord shall endure for euer: hee hath also prepared his seate for iudgement.

8 For hee shall iudge the world in righteousness: and minister true iudgement vnto the people.

9 The Lord also will bee a defence for the oppressed: euen a refuge in due time of trouble.

10 And they that know thy Name, will put their trust in thee: for thou, Lord, hast neuer failed them that seeke thee.

11 O praise the Lord which dwelleth in Sion: shew the people of his doings.

12 For when he maketh inquisition for blood, hee remembreth them: and forgetteth not the complaint of the poore.

13 Haue mercy vpon mee, O Lord, consider the trouble which I suffer of them that hate mee: thou that liftest me vp from the gates of death.

14 That I may shew all thy praises within the ports of the daughter of Sion: I will reioyce in thy saluation.

15 The heathen are snake downe in the pit that they made: in the same net which they hid priuily is their foot taken.

16 The Lord is knowne to execute iudgement: the vngodly is trapped in the worke of his owne hands.

17 The wicked shall be turned into hell: and all the people that forget God.

18 For the poore shall not alway bee forgotten: the patient abiding of the meeke shall not perish for euer.

19 Vp, Lord, and let not man haue the vpper hand: let the heathen be iudged in thy sight.

20 Put them in feare (O Lord:) that the heathen may know themselves to be but men.

V. quid Domine. Psal. 10.

Why standest thou so farre off (O Lord:) and hidest thy face in the needfull time of trouble.

2 The vngodly for his owne lust, doeth persecute the poore: let them be taken in the crafty wiliness that they haue imagined.

3 For the vngodly hath made boast of his owne hearts desire: and speaketh good of the couetous, whom God abhorreth.

4 The vngodly is so proud, that he careth not for God: neither is God in all his thoughts.

5 His wayes are alwayes grievous: thy iudgements are farre above out of his sight, and therefore desieth he all his enemies.

6 For he hath said in his heart, Tush, I shall neuer be cast downe: there shall no harme happen vnto me.

7 His mouth is full of cursing, deceit, and fraud: vnder his tongue is vngodlinesse and vanity.

8 Hee sitteth lurking in the thieues corners of the streets, and priuily in his lurking denes doth he murder the innocent: his eyes are set against the poore.

9 For he lieth waiting secretly, euen as a Lyon lurketh hee in his denne: that hee may raniish the poore.

10 He doeth raniish the poore: when hee getteth him into his net.

11 He falleth down and humbleth himselfe: that the congregation of the poore may fall into the hands of his captaines.

12 He hath said in his heart, Tush, God hath forgotten: he hideth away his face, and he will neuer see it.

13 Arise (O Lord God) and lift vp thine hand: forget not the poore.

14 Wherefore should the wicked blasphemee God: while hee doeth say in his heart, Tush, thou God, carest not for it?

15 Surely thou hast seene it: for thou beholdest vngodlinesse and wrong.

16 That thou mayest take the matter into thy hand: the poore committeth himselfe vnto thee, for thou art the helper of the friendlesse.

17 Breake thou the power of the vngodly and malicious: take away his vngodlinesse, and thou shalt find none.

18 The Lord is King for euer and euer: and the heathen are perished out of the land.

19 Lord, thou hast heard the desire of the poore: thou preparest their heart, and thine eare hearkeneth thereto.

20 To helpe the fatherlesse and poore vnto their right: that the man of the earth bee no more exalted against them.

In Domino confido. Psal. 11.

In the Lord put I my trust: how say yee then to my soule, that shce should flie as a bird vnto the hill?

2 For loe, the vngodly bend their bows, and make ready their arrowes within the quier: that they may priuily shoot at them which are true of heart.

3 For the foundations will be cast downe: and what hath the righteous done?

4 The Lord is in his holy Temple: the Lords seat is in heauen.

5 His eyes consider the poore: and his eye-lids try the children of men.

6 The Lord alloweth the righteous: but the vngodly, and him that delighteth in wickednesse, doeth his soule abhorre.

7 Vpon the vngodly he shal raine snares, fire and brimstone, storme and tempest: this shall be their portion to drinke.

8 For the righteous Lord loueth righteousness: his countenance will behold the thing that is iust.

Saluum me fac. Psal. 12.

Helpe mee, Lord, for there is not one godly man left: for the faithfull are diminished from among the children of men. *Evening prayer.*

2 They talk of vanity euery one with his neighbour: they doe but flatter with their lips, and dissemble with their double heart.

3 The Lord shall root out all deceitfull lips, and the tongue that speaketh proud things.

4 Which haue said, With our tongue will wee preuaile: we are they that ought to speake, who is Lord ouer vs?

5 Now for the comfortlesse troubles sake of the needy: and because of the deepe sighing of the poore.

6 I will vp (saith the Lord:) and will helpe euery one from him that swelleth against him, and will set them at rest.

7 The words of the Lord are pure words: euen as the siluer which from the earth is tried: and purified seuen times in the fire.

8 Thou shalt keepe them, O Lord: thou shalt preserve him from this generation for euer.

9 The vngodly walke on euery side: when they are exalted, the children of men are put to rebuke.

Usque quo Domine. Psal. 13.

How long wilt thou forget mee (O Lord) for euer: how long wilt thou hide thy face from mee?

2 How long shall I seeke counsell in my soule, and be so vexed in my heart: how long shall mine enemies triumph ouer me?

3 Consider and heare me, O Lord my God: lighten mine eyes, that I sleepe not in death.

4 Left mine enemies say, I haue preuailed against him: for if I be cast downe, they that trouble me, will reioyce at it.

5 But my trust is in thy mercy: and my heart is ioyfull in thy saluation.

6 I will sing of the Lord because hee hath dealt so louingly with me: yea, I wil praise the Name of the Lord most Higheft.

Dixit insipiens. Psal. 14.

The foole hath said in his heart: There is no God.

2 They are corrupt and become abominable in their doings: there is not one that doeth good (no not one.)

3 The Lord looked down from heauen vpon the children of men: to see if there were any that would vnderstand and seeke after God.

4 But they are all gone out of the way, they are altogether become abominable: there is none that doth good, no not one.

5 Their throat is an open sepulchre, with their tongues haue they deceined: the poison of Aspes is vnder their lips.

6 Their mouth is full of cursing and bitternesse: their feet are swift to shed blood.

7 Destruction & unhappinesse is in their wayes: and the way of peace haue they not known: there is no feare of God before their eyes.

8 Haue they no knowledge, that they are all such workers of mischief: eating vp my people as it were bread?

9 And call not vpon the Lord, there were they brought in great feare (euen where no feare was:) for God is in the generation of the righteous.

10 As for you, ye haue made a mock at the counsell of the poore: because he putteth his trust in the Lord.

11 Who shall giue saluation vnto Israel out of Sion: when the Lord turneth the captiuitie of his people, then shall Iacob reioyce, and Israel shall be glad.

Domine quoniam habitabis. Psal. 15.

Morning prayer.

Lord, who shall dwell in thy Tabernacle: or who shall rest vpon thy holy hill?

2 Euen hee that leadeth an vncorrupt life: and doeth the thing that is right, and speaketh the truth from his heart.

3 Hee that hath vsed no deceit in his tongue, or done euill to his neighbour: and hath not slandered his neighbour.

4 He that setteth not by himselfe, but is lowly in his owne eyes: and maketh much of them that feare the Lord.

5 He that sweareth vnto his neighbour, and disappointeth him not: though it were to his owne hinderance.

6 He that hath not giuen his money vpon vsury: nor taken reward against the innocent.

7 Who doth these things: shall neuer fall.

Conserua me. Psal. 16.

Preserve me, O God: for in thee haue I put my trust.

2 O my soule, thou hast said vnto the Lord: Thou art my God, my goods are nothing vnto thee.

3 All my delight is vpon the Saints that are in the earth: and vpon such as excell in vertue.

4 But they that runne after another god: shall haue great trouble.

5 Their drinke offerings of blood will I not offer: neither make mention of their names within my lips.

6 The Lord himselfe is the portion of mine inheritance, and of my cup: thou shalt maintaine my lot.

7 The lot is fallen vnto mee in a faire ground: yea, I haue a goodly heritage.

8 I will thank the Lord for giuing me warnings: my reines also chasten me in the night season.

9 I haue set God alwaies before me: for he is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory reioyced: my flesh also shall rest in hope.

11 For why? thou shalt not leaue my soule in hell: neither shalt thou suffer thy holy One to see corruption.

12 Thou shalt shew mee the path of life, in thy presence is the fulnesse of ioy: and at thy right hand is pleasure for euermore.

Exaudi Domine in iustitiam. Psal. 17.

Hear the right, O Lord, consider my complaint: and hearken vnto my prayer, that goeth not out of fained lips.

2 Let my sentence come forth from thy presence: and let thine eyes looke vpon the thing that is equall.

3 Thou hast prooued and visited mine heart in the night season, thou hast tryed me, and shalt finde no wickednesse in mee: for I am vtterly purposed, that my mouth shall not offend.

4 Because of mens workes that are done against the words of my lippes: I haue kept me from the wayes of the destroyer.

5 O hold thou vp my goings in thy paths: that my footsteps slip not.

6 I haue called vpon thee, O God, for thou shalt heare me: encline thine eare to me, and hearken vnto my words.

7 Shew thy marueilous louing kindnesse, thou that art the Sauour of them which put their trust in thee: from such as resist thy right hand.

8 Keepe me as the apple of an eye: hide me vnder the shadow of thy wings.

9 From the vngodly that trouble me: mine enemies compasse mee round about to take away my soule.

10 They are inclosed in their owne fat: and their mouth speaketh proud things.

11 They lye wayting in our way on euery side: turning their eyes downe to the ground.

12 Like as a Lyon that is greedy of his prey: and as it were a Lyons whelp lurking in secret places.

13 Vp Lord, disappoint him, and cast him downe: deliuer my soule from the vngodly, which is a sword of thine.

14 From the men of thy hand, O Lord, from the men I say, and from the euill world: which haue their

their portion in this life, whose bellies thou fillest with thy hid treasure.

15 They haue children at their desire: and leaue the rest of their substance for their babes.

16 But as for mee, I will behold thy presence in righteousness: and when I awake vp after thy likenesse, I shall be satisfied with it.

Diligam 10. Psal. 18.

Evening prayer.

I Will loue thee (O Lord) my strength, the Lord is my stony rocke, and my defence, my Saviour, my God, and my might, in whom I will trust, my buckler, the horne also of my saluation, and my refuge.

2 I will call vpon the Lord, which is worthy to be praised: so shall I be safe from mine enemies.

3 The sorrowes of death compassed me: and the ouerflowing of vngodlinesse made me afraid.

4 The paines of hell came about me: the snares of death ouertooke me.

5 In my trouble I will call vpon the Lord: and complaine vnto my God.

6 So shall he heare my voyce out of his holy Temple: and my complaint shal come before him, it shall enter euen into his eares.

7 The earth trembled and quaked: the very foundations also of the hilles shooke and were remoued, because he was wroth.

8 There went a smoke out of his presence, and a consuming fire out of his mouth: so that coales were kindled at it.

9 He bowed the heauens also, and came downe: and it was darke vnder his feet.

10 He rode vpon the Cherubims and did flye: he came flying vpon the wings of the wind.

11 He made darknesse his secret place: his pavilion round about him with darke water, and thick clouds to couer him.

12 At the brightness of his presence his clouds remoued: hailestones and coales of fire.

13 The Lord also thundred out of heauen, and the Highest gaue his thunder, hailestones and coales of fire.

14 He sent out his arrowes and scattered them: he cast forth lightnings and destroyed them.

15 The springs of waters were seene, and the foundations of the round world were discovered at thy chiding, O Lord, at the blasting of the breath of thy displeasure.

16 Hee shall send downe from the high to fetch me: and shall take me out of many waters.

17 He shall deliuer mee from my strongest enemy, and from them which hate mee: for they are too mighty for me.

18 They presented mee in the day of my trouble: but the Lord was my vpholder.

19 He brought me forth also into a place of liberty: he brought me forth, euen because he had a fauour vnto me.

20 The Lord shal reward me after my righteous dealing: according to the cleanness of my hands, shall he recompence me.

21 Because I haue kept the wayes of the Lord: and haue not forsaken my God, as the wicked doeth.

22 For I haue an eye vnto all his Lawes, and will not cast out his Commandements from me.

23 I was also vncorrupt before him: and elchewed mine owne wickednesse.

24 Therefore shall the Lord reward me after my righteous dealing: and according vnto the cleanness of my hands in his eye-sight.

25 With the holy, thou shalt be holy: and with a perfect man, thou shalt be perfect.

26 With the cleane, thou shalt bee cleane: and with the froward, thou shalt learne frowardnesse.

27 For thou shalt saue the people that are in aduersity: and shalt bring downe the high lookes of the proud.

28 Thou also shalt light my candle: the Lord my God shall make my darknesse to be light.

29 For in thee I shall discomfite an hoste of men: and with the helpe of my God, I shall leape ouer the wall.

30 The way of God is an vndefiled way: the word of the Lord also is tried in the fire: he is the defender of all such as put their trust in him.

31 For who is God but the Lord: or who hath any strength except our God?

32 It is God that girdeth mee with strength of warre: and maketh my way perfect.

33 He maketh my feet like Harts feet: and setteth me vp on high.

34 Hee teacheth mine hands to fight: and mine armes shall breake euen a bow of Steele.

35 Thou hast giuen me the defence of thy saluation: thy right hand also shall hold me vp and thy louing correction shall make me great.

36 Thou shalt make rourne enough vnder mee for to goe: that my foot-steps shall not slide.

37 I will follow vpon mine enemies, and ouertake them: neither will I turne againe vntill I haue destroyed them.

38 I will smite them that they shall not bee able to stand: but fall vnder my feet.

39 Thou hast girded mee with strength vnto the battell: thou shalt throw downe mine enemies vnder me.

40 Thou hast made mine enemies also to turne their backs vpon mee: and I shall destroy them that hate me.

41 They shall cry, but there shall bee none to helpe them: yea, euen vnto the Lord shall they cry, but he shall not heare them.

42 I will beate them as small as the dust before the winde: I will cast them out as the clay in the streetes.

43 Thou shalt deliuer me from the striuings of the people: and thou shalt make me the head of the heathen.

44 A people whom I haue not knowen: shall serue me.

45 As soone as they heare of me, they shall obey me: but strange children shall dissemble with me.

46 The strange children shal faile: and be afraid out of their prisons.

47 The Lord liueth, and blessed be my strong helper: and praised be the God of my saluation.

48 Euen the God that seeth that I bee awenged: and subdueth the people vnto me.

49 It is he that deliuereth mee from my (cruell) enemies, & setteth me vp aboue mine aduersaries: thou shalt rid me from the wicked man.

50 For this cause will I giue thanks vnto thee (O Lord) among the Gentiles: and sing praises vnto thy Name.

51 Great prosperity giueth he vnto his King: and sheweth louing kindnesse vnto Dauid his Anointed, and to his seed for euermore.

Calienarrant. Psal. 19.

The heauens declare the glory of God: and the firmament sheweth his handy worke.

Morning prayer.

a One

2 One day telleth another : and one night certifieth another.

3 Their is neither speech nor language : but their voyces are heard among them.

4 Their sound is gone out into all lands : and their words into the ends of the world.

5 In them hath he set a Tabernacle for the Sun : which commeth forth as a bridegroom out of his chamber, and reioyceth as a gyant to runne his course.

6 It goeth forth from the vttermoſt part of the heauen, & runneth about vnto the end of it againe : and there is nothing hid from the heat thereof.

7 The Law of the Lord is an vndefiled Law, conuertyng the soule : the Testimony of the Lord is ſure, and giueth wiſedome vnto the ſimple.

8 The Statutes of the Lord are right, and reioyce the heart : the Commandement of the Lord is pure, and giueth light vnto the eyes.

9 The feare of the Lord is cleane, and endareth for euer : the iudgements of the Lord are true, and righteous altogether.

10 More to bee deſired are they then gold, yea, then much ſine gold : ſweeter alſo then hony and the hony combe.

11 Moreouer, by them is thy ſeruant taught : and in keeping of them there is great reward.

12 Who can tell how oft he offendeth : O cleaſe thou me from my ſecret faults.

13 Keepe thy ſeruant alſo from presumptuous ſinnes, leſt they get the dominion ouer me : ſo ſhall I be vndefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart : be alway acceptable in thy ſight,

15 O Lord : my ſtrength and my Redeemer.

Exaudiſe te Dominus. Pſal. 20.

THE Lord heare thee in the day of trouble : the Name of the God of Iacob defend thee.

2 Send thee helpe from the Sanctuary : and ſtrengthen thee out of Sion.

3 Remember all thy offerings : and accept thy burnt ſacrifice.

4 Grant thee thy hearts deſire : and fulfill all thy mind.

5 We will reioyce in thy ſaluation, and triumph in the Name of the Lord our God : the Lord performe all thy petitions.

6 Now know I that the Lord helpeth his Anointed : and will heare him from his holy heauen : euen with the wholeſome ſtrength of his right hand.

7 Some put their truſt in charrets, and ſome in horſes : but wee will remember the Name of the Lord our God.

8 They are brought downe and fallen : but wee are riſen and ſtand vpright.

9 Saue Lord, and heare vs, O King of heauen : when we call vpon thee.

Domine in virtute. Pſal. 21.

THE King ſhall reioyce in thy ſtrength, O Lord : exceeding glad ſhall he be of thy ſaluation.

2 Thou haſt giuen him his hearts deſire : and haſt not denyed him the requeſt of his lips.

3 For thou ſhalt preuent him with the bleſſings of goodneſſe : and ſhalt ſet a crowne of pure gold vpon his head.

4 Hee asked life of thee, and thou gaueſt him a long life : euen for euer and euer.

5 His honour is great in thy ſaluation : glory and great worſhip ſhalt thou lay vpon him.

6 For thou ſhalt giue him euerlaſting felicity : & make him glad with the ioy of thy countenance,

7 And why ? becauſe the King putteth his truſt in the Lord : and in the mercy of the moſt Higheſt, he ſhall not miſcarry.

8 All thine enemies ſhall feele thine hand : thy right hand ſhall find out them that hate thee.

9 Thou ſhalt make them like a fiery ouen in time of thy wrath : the Lord ſhall deſtroy them in his diſpleaſure, and the fire ſhall conſume them.

10 Their fruit ſhalt thou root out of the earth : and their ſeed from among the children of men.

11 For they intended miſchiefe againſt thee : and imagined ſuch a deuice as they are not able to performe.

12 Therefore ſhalt thou put them to flight : and the ſtrings of thy bow ſhalt thou make ready againſt the face of them.

13 Be thou exalted Lord in thine owne ſtrength : ſo will we ſing and praiſe thy power.

Deus, Deus meus. Pſal. 22.

MY God, my God (looke vpon me) why haſt thou forſaken me : and art ſo farre from my health, and from the words of my complaint?

2 O my God, I cry in the day time, but thou heareſt not : and in the night ſeaſon alſo I take no reſt.

3 And thou continuelt holy : O thou worſhip of Iſrael.

4 Our fathers hoped in thee : they truſted in thee, and thou didſt deliuer them.

5 They called vpon thee and were holpen : they put their truſt in thee, and were not confounded.

6 But as for me, I am a worme and no man : a very ſcorne of men, and the outcaſt of the people.

7 All they that ſee me, laugh me to ſcorne : they ſhoot out their lips, and ſhake their heads, ſaying,

8 He truſted in God that he would deliuer him : let him deliuer him, if he will haue him.

9 But thou art he that tooke me out of my mothers wombe : thou waſt my hope when I hanged yet vpon my mothers breſts.

10 I haue bene left vnto thee euer ſince I was borne : thou art my God euen from my mothers wombe.

11 O go not from me, for trouble is hard at hand : and there is none to helpe me.

12 Many oxen are come about me : fat bulles of Baſan cloſe me in on euery ſide.

13 They gape vpon me with their mouthes : as it were a ramping and roaring Lyon.

14 I am powred out like water, and all my bones are out of ioyne : my heart alſo in the midſt of my body is euen like melting waxe.

15 My ſtrength is dried vp like a potſheard, and my tongue cleaueth to my gummes : and thou ſhalt bring me into the duſt of death.

16 For (many) dogs are come about me : and the counſell of the wicked layeth ſiege againſt me.

17 They pierced my hands and my feet : I may tell all my bones, they ſtand ſtaring and looking vpon mee.

18 They part my garments among them : and caſt lots vpon my velture.

19 But be not thou farre from me, O Lord : thou art my ſuccour, haſte thee to helpe me.

20 Deliuer my ſoule from the ſword : my darling from the power of the deſpoyl.

21 Saue mee from the Lyons mouth : thou haſt heard mee alſo from among the hornes of the Unicorne.

22 I will declare thy Name to my brethren : in the midſt of the Congregation will I praiſe thee.

23 O praise the Lord, ye that feare him: magnifie him, all ye of the seed of Iacob, and feare him, all ye seed of Israel.

24 For he hath not despised the humble and low estate of the poore: hee hath not hidden his face from him: but when hee called vnto him, he heard him.

25 My praise is of thee in the great Congregation: my vowes will I performe in the sight of them that feare him.

26 The poore shall eate and be satisfied: they that seeke after the Lord, shall praise him, your heart shall liue for euer.

27 All the ends of the world shall remember themselves, and be turned vnto the Lord: and all the kindreds of the nations shall worship before him.

28 For the kingdome is the Lords: and he is the gouernour among the people.

29 All such as be fat vpon earth haue eaten and worshipped.

30 All they that goe downe into the dust, shall kneele before him: and no man hath quickned his owne soule.

31 My seed shall serue him: they shall be counted vnto the Lord for a generation.

32 They shall come, and the heauens shall declare his righteousness vnto a people that shall be borne, whom the Lord hath made.

Dominus regit me. Psal. 27.

The Lord is my shepherd: therefore can I lacke nothing.

2 He shall feed me in a greene pastures and leade me forth besides the waters of comfort.

3 He shall conuert my soule, and bring mee forth in the paths of righteousness for his Names sake.

4 Yea though I walke thorow the valley of the shadow of death, I will feare no euill: for thou art with me, thy rod and thy staffe comfort me.

5 Thou shalt prepare a table before me, against them that trouble me: for thou hast annointed my head with oyle, and my cup shall be full.

6 But thy louing kindnesse and mercy shall follow me all the dayes of my life: and I will dwell in the house of the Lord for euer.

Dominus est terra. Psal. 24.

The earth is the Lords, and all that therein is: the compasse of the world, and they that dwell therein.

2 For hee hath founded it vpon the Seas: and prepared it vpon the floods.

3 Who shall ascend into the hill of the Lord: or who shall rise vp in his holy place?

4 Euen he that hath cleane hands, and a pure heart: and hath not lift vp his minde to vanity, nor sworne to deceiue his neighbour.

5 He shall receiue the blessing from the Lord: and righteousness from the God of his saluation.

6 This is the generation of them that seeke him: euen of them that seeke thy face, O Iacob.

7 Lift vp your heads, O ye gates, and be ye lift vp, ye euerlasting doores: and the King of glory shall come in.

10 Who is the King of glory: it is the Lord strong & mighty, euen the Lord mighty in battell.

9 Lift vp your heads, O ye gates, and be ye lift vp, ye euerlasting doores: and the King of glory shall come in.

10 Who is the King of glory: euen the Lord of hostes, he is the King of glory.

Ad te Domine. Psal. 25.

Vnto thee, O Lord, will I lift vp my soule: my God, I haue put my trust in thee: O let mee not be confounded: neither let mine enemies triumph ouer me.

2 For all they that hope in thee, shall not be ashamed: but such as transgresse without a cause, shall be put to confusion.

3 Shew mee thy wayes, O Lord: and teach mee thy pathes.

4 Lead me forth in thy truth, and learne mee: for thou art the God of my saluation, in thee hath bene my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies: and thy louing kindnesse which hath bene euer of old.

6 O remember not the finnes and offences of my youth: but according to thy mercie thinke thou vpon me (O Lord) for thy goodnesse.

7 Gracious and righteous is the Lord: therefore will he teach sinners in the way.

8 Them that be meeke shall hee guide in iudgement: and such as bee gentle, them shall hee learne his way.

9 All the pathes of the Lord are mercy and trueneth: vnto such as keepe his Couenant and Testimonies.

10 For thy Names sake, O Lord: bee mercifull vnto my sinne, for it is great.

11 What man is hee that feareth the Lord: him shall he teach in the way that he shall chuse.

12 His soule shall dwell at ease: and his seed shall inherit the land.

13 The secret of the Lord is among them that feare him: and he will shew them his Couenant.

14 Mine eyes are euer looking vnto the Lords: for he shall plucke my feet out of the net.

15 Turne thee vnto me, and haue mercy vpon me, for I am desolate and in misery.

16 The sorrowes of my heart are enlarged: O bring thou me out of my troubles.

17 Looke vpon mine aduersity and misery: and forgiue me all my sinne.

18 Consider mine enemies how many they are: and they beare a tyrannous hate against me.

19 O keepe my soule, and deliuer me: let me not be confounded for I haue put my trust in thee.

20 Let perfectnesse and righteous dealing wait vpon me: for mine hope hath bene in thee.

21 Deliuer Israel, O God, out of all his troubles.

Iudica me Domine. Psal. 26.

BE thou my Iudge, O Lord, for I haue walked innocently: my trust hath bene also in the Lord, therefore shall I not fall.

2 Examine me, O Lord, and proue me: try out my reines and my heart.

3 For thy louing kindnesse is euer before mine eyes: and I will walke in thy truth.

4 I haue not dwelt with vaine persons: neither will I haue fellowship with the deceitfull.

5 I haue hated the congregation of the wicked: and will not sit among the vngodly.

6 I will wash mine hands in innocency, O Lord: and so will I goe vnto thine Altar.

7 That I may shew the voice of thanksgiaings and tell of all thy wondrous workes.

8 Lord, I haue loued the habitation of thy house: and the place where thy honour dwelleth.

9 O shut not vp my soule with the sinners: nor my life with the blood-thirstie.

10 In whose hands is wickednesse: and their right hands are full of gifts,

21 But

Evening
prayer.

11 But as for me, I will walke innocently: O Lord deliuer me, and be merci full vnto me.

12 My foot standeth right: I will praise the Lord in the Congregations.

Domine illuminatio. Psal. 27.

THe Lord is my light and my saluation, whom then shall I feare? the Lord is the strength of my life, of whom then shall I be afraid?

2 When the wicked (euen mine enemies and my foes) came vpon me to eat vp my flesh: they stumbled and fell.

3 Though a hoste of men were laid against mee, yet shall not my heart be afraid: and though there rose vp warre against mee: yet will I put my trust in him.

4 One thing haue I desired of the Lord, which I will requir: euen that I may dwell in the house of the Lord all the dayes of my life, to behold the faire beauty of the Lord, and to visit his Temple.

5 For in the time of trouble hee shall hide me in his Tabernacle: yea, in the secret place of his dwelling shall he hide me, and set me vp vpon a rocke of stone.

6 And now shall hee lift vp mine head: aboue mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladnesse: I will sing and speake praises vnto the Lord.

8 Harken vnto my voice, O Lord, when I cry vnto thee: haue mercy vpon me, and heare me.

9 My heart hath talked of thee, seeke yee my face: Thy face Lord will I seeke.

10 O hide not thou thy face from mee: nor cast thy seruant away in displeasure.

11 Thou hast beene my succour, leaue mee not, neither forsake me, O God of my saluation.

12 When my father and mother forsake me: the Lord taketh me vp.

13 Teach me thy way, O Lord: and lead mee in the right way because of mine enemies.

14 Deliuer mee not ouer into the will of mine aduersaries: for there are false witneses risen vp against me, and such as speake wrong.

15 I should vtterly haue fainted: but that I beleene verily to see the goodnesse of the Lord in the land of the liuing.

16 O tarry thou the Lords leisure: be strong, and he shall comfort thine heart, and put thou thy trust in the Lord.

Ad te Domine. Psal. 28.

VNto thee will I cry, O Lord my strength: thinke no scorne of mee, lest if thou make as though thou hearest not, I become like them that goe downe into the pit.

2 Heare the voyce of my humble petitions, when I cry vnto thee: when I hold vp my hands toward the Mercy-seat of thy holy Temple.

3 O plucke mee not away (neither destroy mee) with the vngodly and wicked doers: which speake friendly to their neighbors, but imagine mischief in their hearts.

4 Reward them according to their deeds: and according to the wickednesse of their owne inuentions.

5 Recompence them after the worke of their hands, to pay them that they haue deserued.

6 For they regard not in their mind the workes of the Lord, nor the operation of his hands: therefore shall hee breake them downe, and not build them vp.

7 Praised be the Lord: for hee hath heard the voyce of my humble petitions,

8 The Lord is my strength and my shield, my heart hath trusted in him, and I am helped: therefore my heart danceth for ioy, and in my song will I praise him.

9 The Lord is my strength: and he is the whole some defence of his anointed.

10 O saue thy people, and giue thy blessing vnto thine inheritance: feed them, and set them vp for euer.

Afferte Domino. Psal. 29.

BRing vnto the Lord (O ye mighty) bring yong rammes vnto the Lord: ascribe vnto the Lord worship and strength.

2 Giue the Lord the honour due vnto his Name: worship the Lord with holy worship.

3 It is the Lord that commandeth the waters: it is the glorious God that maketh the thunder.

4 It is the Lord that ruleth the Sea, the voice of the Lord is mighty in operation: the voyce of the Lord is a glorious voyce.

5 The voyce of the Lord breaketh the Cedar trees: yea, the Lord breaketh the Cedars of Libanus.

6 He made them also to skip like a calfe: Libanus also and Syron like a yong Vnicorne.

7 The voyce of the Lord diuideth the flames of fire: the voice of the Lord shaketh the wildernes: yea the Lord shaketh the wildernes of Cades.

8 The voice of the Lord maketh the Hindes to bring forth yong, & discouereth the thicke bushes: in his Temple doth euery man speake of his honour.

9 The Lord sitteth aboue the water flood: and the Lord remaineth a King for euer.

10 The Lord shall giue strength vnto his people: the Lord shal giue his people the blessing of peace.

Exaltabo te Domine. Psal. 30.

IWill magnifie thee, O Lord, for thou hast set Morning me vp: and not made my foes to triumph ouer mee.

2 O Lord my God, I cryed vnto thee: and thou hast healed me.

3 Thou Lord hast brought my soule out of hell: thou hast kept my life from them that goe downe to the pit.

4 Sing praises to the Lord (O yee Saints of his:) and giue thanks to him for a remembrance of his holinesse.

5 For his wrath endureth but the twinckling of an eye, and in his pleasure is life: heauinesse may endure for a night, but ioy commeth in the morning.

6 And in my prosperity I said, I shall neuer bee remooued: thou Lord of thy goodnesse hast made my hill so strong.

7 Thou diddest turne thy face (from me:) and I was troubled.

8 Then cryed I vnto thee, O Lord: and gate mee vnto my Lord right humbly.

9 What profit is there in my blood: when I goe downe into the pit?

10 Shall the dust giue thanks vnto thee: or shall it declare thy truth?

11 Heare, O Lord, and haue mercy vpon mee: Lord be thou my helper.

12 Thou hast turned my heauinesse into ioy: thou hast put off my sackcloth, and girded mee with gladnesse.

13 Therefore shall enery good man sing of thy praise without ceasing: O my God, I will giue thanks vnto thee for euer.

In te Domine speraui. Psal. 31.

IN thee, O Lord, haue I put my trust, let me neuer be put to confusion: deliuer mee in thy righteousness.

2 Bow downe thine eare to me: make haste to deliuer me.

3 And be thou my strong rocke, and the house of defence: that thou mayest saue me.

4 For thou art my strong rocke, and my castle: be thou also my guide, and lead me for thy Names sake.

5 Draw mee out of the net that they haue layd priuily for me: for thou art my strength.

6 Into thy hands I commend my spirit: for thou hast redeemed me, O Lord, thou God of truth.

7 I haue hated them that hold of superstitious vanities: and my trust hath been in the Lord.

8 I will be glad and reioyce in thy mercy: for thou hast considered my trouble, and hast knowne my soule in aduersities.

9 Thou hast not shut me vp into the hand of the enemy: but hast set my feet in a large roome.

10 Haue mercy vpon me, O Lord, for I am in trouble: and mine eye is consumed for very heauinesse, yea, my soule, and my body.

11 For my life is waxen old with heauinesse: and my yeeres with mourning.

12 My strength faileth me, because of mine iniquitie: and my bones are consumed.

13 I became a reproofe among all mine enemies, but specially among my neighbours: and they of mine acquaintance were afraid of mee, and they that did see me without, conueyed themselves from mee.

14 I am cleane forgotten, as a dead man out of mind: I am become like a broken vessell.

15 For I haue heard the blasphemy of the multitude: and feare is on euery side, while they conspire together against me, and take their counsell to take away my life.

16 But my hope hath beene in thee, O Lord: I haue said, Thou art my God.

17 My time is in thy hand, deliuer me from the hand of mine enemies: and from them that persecute me.

18 Shew thy seruant the light of thy countenance: and saue me for thy mercies sake.

19 Let me not be confounded, O Lord, for I haue called vpon thee: let the vngodly be put to confusion, and put to silence in the graue.

20 Let the lying lips be put to silence: which cruelly, disdainfully, and despitely speake against the righteous.

21 O how plentifull is thy goodnes, which thou hast laid vp for them that feare thee: and that thou hast prepared for them that put their trust in thee, euen before the sonnes of men.

22 Thou shalt hide them priuily by thine owne presence, from the prouoking of all men: thou shalt keepe them secretly in thy Tabernacle from the strife of tongues.

23 Thanks be vnto the Lord: for he hath shewed marueilous great kindnesse in a strong city.

24 And when I made haste, I said: I am cast out of the sight of thine eyes.

25 Neuerthelesse, thou heardest the voice of my prayer: when I cried vnto thee.

26 O loue the Lord, all ye his Saints: for the Lord preserveth them that are faithfull, and plentifully rewardeth the proud doer.

27 Be strong, and he shall establish your hearts: all ye that put your trust in the Lord.

Beati quorum. Psal. 32.

Blessed is he whose vnrighteousnes is forgiven: *Evening prayer.* and whose sinne is couered.

2 Blessed is the man, vnto whom the Lord imputeth no sin: & in whose spirit there is no guile.

3 For while I held my tongue: my bones consumed away through my daily complaining.

4 For thy hand is heavy vpon me day and night: and my moisture is like the drought in Summer.

5 I will knowledge my sin vnto thee, and mine vnrighteousnesse haue I not hid.

6 I said, I will confesse my sinnes vnto the Lord: and so thou forgavest the wickednes of my sinne.

7 For this shall euery one that is godly, make his prayer vnto thee in a time when thou mayest be found: but in the great water floods they shall not come nigh him.

8 Thou art a place to hide me in, thou shalt preserve me from trouble: thou shalt compasse mee about with songs of deliuerance.

9 I will informe thee, and teach thee in the way wherein thou shalt goe: and I will guid thee with mine eye.

10 Be yee not like to horse and mule, which haue no vnderstanding: whose mouthes must be holden with bit and bridle, lest they fall vpon thee.

11 Great plagues remaine for the vngodly: but whose putteth his trust in the Lord, mercy embraceth him on euery side.

12 Be glad, O yee righteous, and reioyce in the Lord: and be ioyfull all ye that are true of heart.

Exultate iusti. Psal. 33.

Reioyce in the Lord, O ye righteous: for it becommeth well the iust to be thankfull.

2 Praise the Lord with harpe: sing Psalmes vnto him with the Lute and instrument of ten strings.

3 Sing vnto the Lord a new song: sing praises lustily (vnto him) with a good courage.

4 For the word of the Lord is true: and all his workes are faithfull.

5 Hee loueth righteousness and iudgement: the earth is full of the goodnesse of the Lord.

6 By the word of the Lord were the heavens made: and all the hostes of them by the breath of his mouth.

7 Hee gathereth the waters of the Sea together, as it were vpon an heape: and layeth vp the deepe as in a treasure house.

8 Let all the earth feare the Lord: stand in awe of him, all ye that dwell in the land.

9 For he spake: and it was done: he commanded, and it stood fast.

10 The Lord bringeth the counsell of the heathen to nought: and maketh the devices of the people to be of none effect, and casteth out the counsels of Princes.

11 The counsell of the Lord shall endure for euer: and the thoughts of his heart from generation to generation.

12 Blessed are the people whose God is the Lord Iehoua: and blessed are the folke that he hath chosen to him to be his inheritance.

13 The Lord looked downe from heauen, and beheld all the children of men from the habitation of his dwelling, hee considereth all them that dwell in the earth.

14 He fashioneth all the hearts of them: and vnderstandeth all their workes.

15 There is no king that can be saued by the multitude of an hoste: neither is any mighty man deliuered by much strength.

16 An horse is counted but a vaine thing to saue a man: neither shall hee deliuer any man by his great strength.

17 Behold, the eye of the Lord is vpon them that feare him: and vpon them that put their trust in his mercy.

18 To deliuer their soules from death: and to feed them in the time of dearth.

19 Our soule hath patiently tarried for the Lord: for he is our helpe and our shield.

20 For our heart shall reioyce in him: because we haue hoped in his holy Name.

21 Let thy mercifull kindeesse (O Lord) be vpon vs: like as we doe put our trust in thee.

Benedicam Domino. Psal. 34.

I Will alway giue thanks vnto the Lord: his praise shall euer be in my mouth.

2 My soule shall make her boast of the Lord: the humble shall heare thereof, and be glad.

3 O praise the Lord with mee: and let vs magnifie his Name together.

4 I sought the Lord, and he heard mee: yea, hee deliuered me out of all my feare.

5 They had an eye vnto him, and were lightened: and their faces were not ashamed.

6 Loe, the poore cryeth, and the Lord heareth him: yea, and saueh him out of all his troubles.

7 The Angel of the Lord tarrieth round about them that feare him, and deliuereth them.

8 O taste and see how gracious the Lord is: blessed is the man that trusteth in him.

9 O feare the Lord, yee that bee his Saints: for they that feare him, lacke nothing.

10 The Lyons doe lacke, and suffer hunger: but they that seeke the Lord, shall want no manner of thing that is good.

11 Come yee children, and hearken vnto mee: I will teach you the feare of the Lord.

12 What man is he that lusteth to liue, & would faine see good dayes: keepe thy tongue from euill, and thy lips that they speake no guile.

13 Eschew euill and doe good: seeke peace, and ensee it.

14 The eyes of the Lord are ouer the righteous: and his cares are open vnto their prayers.

15 The countenance of the Lord is against them that do euill: to root out the remembrance of them from the earth.

16 The righteous cry, and the Lord heareth them: and deliuereth them out of all their troubles.

17 The Lord is nigh vnto them that are of a contrite heart: and will saue such as bee of an humble spirit.

18 Great are the troubles of the righteous: but the Lord deliuereth him out of all.

19 Hee keepeth all his bones: so that not one of them is broken.

20 But misfortune shall slay the vngodly: and they that hate the righteous shall be desolate.

21 The Lord deliuereth the soules of his seruants: and all they that put their trust in him, shall not be destitute.

Iudica me Domine. Psal. 35.

Morning prayer. **P**Leade thou my cause, O Lord, with them that strine with mee: and fight thou against them that fight against me.

2 Lay hand vpon the shield and buckler: and stand vp to helpe me.

3 Bring forth the speare, and stop the way against them that persecute me: say vnto my soule, I am thy saluation.

4 Let them bee confounded and put to shame, that seeke after my soule: let them be turned backe and brought to confusion that imagine mischief for me.

5 Let them be as the dust before the wind: and the Angel of the Lord scattereth them.

6 Let their way be darke and slippery: and let the Angel of the Lord persecute them.

7 For they haue priuily laid their net to destroy me without a cause: yea, euen without a cause haue they made a pit for my soule.

8 Let a sudden destruction come vpon him vnawares, and his net that he hath laid priuily, catch himselfe: that hee may fall into his owne mischief.

9 And my soule be ioyfull in the Lord: it shall reioyce in his saluation.

10 All my bones shall say, Lord who is like vnto thee, which deliuerest the poore from him that is too strong for him: yea, the poore, and him that is in misery, from him that spoileth him.

11 False witness did rise vp: they laid to my charge things that I knew not.

12 They rewarded me euill for good: to the great discomfort of my soule.

13 Neuerthelesse, when they were sicke, I put on sackcloth, and humbled my soule with fasting: and my prayer shall turne into mine owne bosome.

14 I behaued my selfe as though it had bene my friend or my brother: I went heauily as one that mourneth for his mother.

15 But in mine aduersity they reioyced, and gathered them together: yea, the very abjects came together against me vnawares, making mowes at me, and ceased not.

16 With the flatterers were busie mockers: which gnashed vpon me with their teeth.

17 Lord, how long wilt thou looke vpon this: O deliuer my soule from the calamities which they bring on me, and my darling from the Lyons.

18 So will I giue thee thanks in the great Congregation: I will praise thee among much people.

19 O let not them that are mine enemies triumph ouer me vngodly: neither let them winke with their eyes, that hate me without a cause.

20 And why? their comming is not for peace: but they imagine deceitfull words against them that are quiet in the land.

21 They gaped on mee with their mouthes, and said: Fie on thee, fie on thee, wee saw it with our eyes.

22 This thou hast scene, O Lord: hold not thy tongue then, goe not farre from me, O Lord.

23 Awake, and stand vp to iudge my quarrell: auenge thou my cause, my God, and my Lord.

24 Iudge me, O Lord my God, according to thy righteousness: and let them not triumph ouer mee.

25 Let them not say in their hearts, There, there, so would we haue it: neither let them say, We haue deuoured him.

26 Let them be put to confusion and shame together that reioyce at my trouble: let them bee clothed with rebuke and dishonour, that boast themselves against me.

27 Let them be glad and reioyce, that fauour my righteous dealing: yea, let them say alway, Blessed be the Lord, which hath pleasure in the prosperity of his seruant.

28 And as for my tongue, it shall bee talking of thy righteousness: and of thy praise all the day long.

Dixit iniustus. Psal. 36.

MY heart sheweth me the wickednesse of the vngodly: that there is no feare of God before his eyes.

2 For hee flattereth himselfe in his owne sight: vntill his abominable sinne be found out.

3 The words of his mouth are vnrighteous, and full of deceit: hee hath left off to behaue himselfe wisely, and to doe good.

4 He imagineth mischief vpon his bed, and hath set himselfe in no good way: neither doeth he abhorre any thing that is euill.

5 Thy mercy (O Lord) reacheth vnto the heauens: and thy faithfulness vnto the clouds.

6 Thy righteousness standeth like the strong mountaines: thy iudgements are like the great deepe.

7 Thou Lord, shalt saue both man and beast: how excellent is thy mercy, O God, and the children of men shall put their trust vnder the shadow of thy wings.

8 They shall be satisfied with the plenteousnesse of thy house: and thou shalt giue them drinke of thy pleasures, as out of the riner.

9 For with thee is the well of life: and in thy light shall we see light.

10 O continue forth thy louing kindnesse vnto them that know thee, and thy righteousness vnto them that are true of heart.

11 O let not the foot of pride come against me: and let not the hand of the vngodly cast me down.

12 There are they fallen (all) that worke wickednesse: they are cast downe, and shall not be able to stand.

Noli emulari. Psal. 37.

*Evening
prayer.*

Fret not thy selfe, because of the vngodly: neither be thou enuious against the euill doers.

2 For they shall soone be cut downe like the graske: and bee withered euen as the greene herbe.

3 Put thou thy trust in the Lord, and be doing good: dwell in the land, and verely thou shalt be fed.

4 Delight thou in the Lord, and he shall giue thee thy hearts desire.

5 Commit thy way vnto the Lord: and put thy trust in him, and he shall bring it to passe.

6 He shall make thy righteousness as cleare as the light: and thy iust dealing as the noone day.

7 Hold thee still in the Lord, and abide patiently vpon him: but grieue not thy selfe at him whose way doth prosper, against the man that doth after euill counsels.

8 Leane off from wrath, and let goe displeasure: fret not thy selfe, else shalt thou be moued to doe euill.

9 Wicked doers shall be rooted out: and they that patiently abide the Lord, those shall inherit the land.

10 Yet a little while, and the vngodly shall be cleane gone: thou shalt looke after his place, and he shall be away.

11 But the meeke spirited shall possesse the earth: and shall be refreshed in the multitude of peace.

12 The vngodly seeketh counsel against the iust: and gnaieth vpon him with his teeth.

13 The Lord shall laugh him to scorne: for hee hath seene that his day is comming.

14 The vngodly haue drawen out the sword, and

haue bent their bow: to cast downe the poore and needy, and to slay such as bee of a right conuersation.

15 Their sword shall geue thorow their owne heart: and their bow shall be broken.

16 A small thing that the righteous hath is better then great riches of the vngodly.

17 For the armes of the vngodly shall be broken: and the Lord vpholdeth the righteous.

18 The Lord knoweth the daies of the godly: and their inheritance shall endure for euer.

19 They shall not be confounded in the perillous time: and in the dayes of dearth they shall haue enough.

20 As for the vngodly, they shall perish, and the enemies of the Lord shall consume as the fat of lambes: yea, euen as the smoake shall they consume away.

21 The vngodly borroweth, and payeth not againe: but the righteous is mercifull and liberrall.

22 Such as be blessed of God, shall possesse the land: and they that be cursed of him, shall be rooted out.

23 The Lord ordereth a good mans going: and maketh his way acceptable to himselfe.

24 Though he fall, he shall not be cast away: for the Lord vpholdeth him with his hand.

25 I haue beene young and now am old: and yet saw I neuer the righteous forsaken, nor his seed begging their bread.

26 The righteous is euer mercifull and lendeth, and his seed is blessed.

27 Flee from euill, and doe the thing that is good: and dwell for euermore.

28 For the Lord loneth the thing that is right: he forsaketh not his that be godly, but they are preserved for euer.

29 The righteous shall be punished: as for the seed of the vngodly, it shall be rooted out.

30 The righteous shall inherit the land: and dwell therein for euer.

31 The mouth of the righteous is exercised in wisdom: and his tongue wil be talking of iudgement.

32 The Law of his God is in his heart: and his goings shall not slide.

33 The vngodly seeth the righteous: and seeketh occasion to slay him.

34 The Lord will not leaue him in his hand nor condemne him when he is iudged.

35 Hope thou in the Lord, and keepe his way, and he shall promote thee, that thou shalt possesse the land: when the vngodly shall perish, then shalt see it.

36 I my selfe haue seene the vngodly in great power: and flourishing like a greene bay tree.

37 And I went by, and loe, he was gone: I sought him: but his place could no where be found.

38 Keepe innocencie, and take heed vnto the thing that is right: for that shall bring a man peace at the last.

39 As for the transgressours, they shall perish together: and the end of the vngodly is, they shall bee rooted out at the last.

40 But the saluation of the righteous cometh of the Lord: which is also their strength in the time of trouble.

41 And the Lord shall stand by them, and saue them: hee shall deliuer them from the vngodly, and shall saue them, because they put their trust in him.

Morning
prayer.*Domine ne in furore. Psal 38.***P**Vt mee not to rebuke (O Lord) in thine anger: neither chasten me in thine heauy displeasure.

2 For thine arrowes sticke fast in mee: and thy hand presseth me sore.

3 There is no health in my flesh because of thy displeasure: neither is there any rest in my bones, by reason of my sinne.

4 For my wickednesse are gone ouer my head: and are like a sore burden too heauie for mee to beare.

5 My wounds stinke, and are corrupt: through my foolishnesse.

6 I am brought into so great trouble and miserie: that I goe mourning all the day long.

7 For my loines are filled with a sore disease: and there is no whole part in my body.

8 I am feeble and sore smitten: I haue roared for the very disquietnesse of my heart.

9 Lord, thou knowest all my desire: and my grening is not hid from thee.

10 My heart panteth, my strength hath failed me: and the sight of mine eyes is gone from me.

11 My louers and my neighbours did stand looking vpon my trouble: and my kinsmen stood a farre off.

12 They also that sought after my life, laide snares for mee: and they that went about to doe me euill, talked of wickednesse, and imagined deceit all the day long.

13 As for me, I was like a deafe man, and heard not: and as one that is dumb, which doeth not open his mouth.

14 I became euen as a man that heareth not: and in whose mouth are no reproofes.

15 For in thee, O Lord, haue I put my trust: thou shalt answer for me, O Lord, my God.

16 I haue required that they (euen mine enemies) should not triumph ouer mee: for when my foot slipt, they reioyced greatly against me.

17 And I truly am set in the plague: and my heauinesse is euer in my sight.

18 For I will confesse my wickednesse: and bee sorry for my sinne.

19 But mine enemies liue and are mightie: and they that hate mee wrongfully, are many in number.

20 They also that reward euill for good, are against me: because I follow the thing that good is.

21 Forsake me not, O Lord my God: be not thou farre from me.

22 Hasten thee to helpe me: O Lord God of my saluation.

*Dixi, Custodiam. Psal 39.***I**Said, I will take heed to my wayes: that I offend not in my tongue.

2 I will keepe my mouth (as it were with a bridle) while the vngodly is in my sight.

3 I held my tongue, and spake nothing: I kept silence, yea, euen from good words, but it was paine and griefe to me.

4 My heart was hot within me, and while I was thus misting the fire kindled: and at the last I spake with my tongue.

5 Lord, let me know mine end, and the number of my dayes: that I may be certified how long I haue to liue.

6 Behold, thou hast made my dayes as it were a span long: and mine age is euen as nothing in respect of thee, and verely, euery man liuing is altogether vanity.

7 For man walketh in a vaine shadow, and disquieteth himselfe in vaine: hee heapeth vp riches, and cannot tell who shall gather them.

8 And now Lord, what is my hope: truly my hope is euen in thee.

9 Deliuer me from all mine offences: and make me not a rebuke vnto the foolish.

10 I became dumbe, and opened not my mouth: for it was thy doing.

11 Take thy plague away from mee: I am euen consumed by the meanes of thy heauy hand.

12 When thou with rebukes doest chasten man for sinne, thou makest his beauty to consume away like as it were a moth fretting a garment: euery man therefore is but vanity.

13 Heare my prayer, O Lord, and with thine eares consider my calling: hold not thy peace at my teares.

14 For I am a stranger with thee: and a sojourner as all my fathers were.

15 O spare me a little, that I may recouer my strength: before I goe hence, and be no more seene.

*Expectans expectans. Psal 40.***I**Waited patiently for the Lord: and he inclined vnto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the mire and clay: and set my feet vpon the rocke, and ordered my goings.

3 And hee hath put a new song in my mouth: euen a thanksgiuing vnto our God.

4 Many shall see it, and feare: and shall put their trust in the Lord.

5 Blessed is the man that hath set his hope in the Lord: and turned not vnto the proud, and to such as goe about with lies.

6 O Lord my God, great are thy wondrous works which thou hast done: like as be also thy thoughts which are to vs ward, and yet there is no man that ordereth them vnto thee.

7 If I would declare them, and speake of them: they should be more then I am able to expresse.

8 Sacrifice and meat offering thou wouldest not haue: but mine eares hast thou opened.

9 Burnt offerings and sacrifice for sinne hast thou not required: then said I, Lo e, I come.

10 In the volume of s booke it is written of me, that I should fulfill thy will, O my God: I am content to doe it, yea, thy Law is within my heart.

11 I haue declared thy righteousness in the great Congregation: loe, I will not refraine my lippes, O Lord, and that thou knowest.

12 I haue not hid thy righteousness within my heart: my talking hath bene of thy truth, and of thy saluation.

13 I haue not kept backe thy louing mercie and truth: from the great Congregation.

14 Withdraw not thou thy mercy from mee, O Lord, let thy louing kindnes and thy truth alway preferue me.

15 For innumerable troubles are come about me, my sinnes haue taken such hold vpon me, that I am not able to looke vp: yea, they are more in number then the haire of my head, and my heart hath failed me.

16 O Lord, let it be thy pleasure to deliuer mee make haste (O Lord) to helpe me.

17 Let them be ashamed and confounded together that seeke after my soule to destroy it: let them be drinen backward, and put to rebuke that wish me euill.

The viij. day.

The Psalmes.

The ix. day.

18 Let them be desolate & rewarded with shame that say vnto me: sic vpon thee, sic vpon thee.

19 Let all those that seeke thee, be ioyfull and glad in thee: and let such as loue thy saluation, say alway, The Lord be praised.

20 As for mee, I am poore and needy: but the Lord careth for me.

21 Thou art my helper and redeemer, make no long tarrying, O my God.

Beatus qui intelligit. Psal. 41.

Evening prayer.

Blessed is hee that considereth the poore (and needy:) the Lord shall deliuer him in the time of trouble.

1 The Lord preserue him and keepe him aliue, that hee may be blessed vpon earth: and deliuer not thou him into the will of his enemies.

2 The Lord comfort him when he lieth sicke vpon his bed: make thou all his bed in his sickenes.

3 I said, Lord be mercifull vnto mee: heale my soule, for I haue sinned against thee.

4 Mine enemies speake euill of mee: when shall he die, and his name perishe?

5 And if he come to see me, he speaketh vanity: and his heart conceiueth falshood within himselfe, and when he commeth forth he telleth it.

6 All mine enemies whisper together against me: euen against mee dee they imagine this euill.

7 Let the sentence of guiltinesse proceed against him: & now that he lieth, let him rise vp no more.

8 Yea, euen mine owne familiar friend, whom I trusted: which did also eate of my bread, hath laid great wait for me.

9 But be thou mercifull vnto mee, O Lord: raise thou me vp againe, and I shall reward them.

10 By this I know thou fauourest me: that mine enemy doeth not triumph against me.

11 And when I am in my health, thou vpholdest me: and shalt set me before thy face for euer.

12 Blessed bee the Lord God of Israel: world without end. Amen.

Quemadmodum. Psal. 42.

Like as the Hart desireth the water brookes: so longeth my soule after thee, O God.

2 My soule is athirst for God, yea, euen for the liuing God: when shall I come to appeare before the presence of God?

3 My teares haue been my meat day and night: while they daily say vnto mee, where is now thy God?

4 Now when I thinke thereupon, I powre out my heart by my selfe: for I went with the multitude, & brought them forth into the house of God.

5 In the voice of praise and thankesgiuing: among such as keepe holy day.

6 Why art thou so full of heauinesse, (O my soule) and why art thou so disquieted within me?

7 Put thy trust in God: for I will yet giue him thanks for the helpe of his countenance.

8 My God, my soule is vexed within me: therefore will I remember thee, concerning the land of Iordan, and the little hill of Hermon.

9 One deepe calleth another, because of the noise of the water pipes: all thy waues and stormes are gone euer me.

10 The Lord hath granted his louing kindnes on the day time: and in the night season did I sing of him, & made my prayer vnto the God of my life.

11 I will say vnto the God of my strength, Why hast thou forgotten me: Why goe I thus heauily, while the enemy oppresseth me?

12 My bones are smitten asunder as with a sword, while mine enemies (that trouble me) cast mee in the teeth.

13 Namely, while they say daily vnto me: Where is now thy God?

14 Why art thou so vexed, O my soule: and why art thou so disquieted within me?

15 O put thy trust in God: for I will yet thanke him which is the helpe of my countenance, and my God.

Judica me Deus. Psal. 43.

Give sentence with me, O God, and defend my cause against the vngodly people: O deliuer me from the deceitfull and wicked man.

2 For thou art the God of my strength, why hast thou put me from thee: and why goe I so heauily, while the enemy oppresseth me?

3 O send out thy light and thy trueth, that they may lead me: and bring me vnto thy holy hill, and to thy dwelling.

4 And that I may go vnto the Altar of God, euen vnto the God of my ioy & gladnes: and vpon the harp will I giue thanks vnto thee, O God my God.

5 Why art thou so heauy, O my soule: and why art thou so disquieted within me?

6 O put thy trust in God: for I will yet giue him thanks, which is the help of my countenance, and my God.

Deus auribus. Psal. 44.

Wee haue heard with our eares, O God, our fathers haue told vs: what thou hast done in their time of old.

2 How thou hast driuen out the heathen with thy hand, and planted them in: how thou hast destroyed the nations, and cast them out.

3 For they gate not the land in possession thowrow their own sword: neither was it in their own arme that helped them.

4 But thy right hand and thine arme, and the light of thy countenance: because thou haddest a fauour vnto them.

5 Thou art my king, O God: send help vnto Iacob.

6 Through thee will we ouerthrow our enemies: and in thy Name will wee tread them vnder that rise vp against vs.

7 For I will not trust in my bow: it is not my sword that shall helpe me.

8 But it is thou that sauest vs from our enemies: and puttest them to confusion that hate vs.

9 We make our boast of God all day long: and will praise thy Name for euer.

10 But now thou art farre off, and puttest vs to confusion: and goest not forth with our armies.

11 Thou makest vs to turne our backs vpon our enemies: so that they which hate vs, spoile our goods.

12 Thou lettest vs to be eaten vp like sheepe: and hast scattered vs among the heathen.

13 Thou sellest thy people for nought: and takest no money for them.

14 Thou makest vs to be rebuked of our neighbours: to be laughed to scorne, and had in derision of them that are round about vs.

15 Thou makest vs to bee a by-word among the heathen: and that the people shake their heads at vs.

16 My confusion is daily before mee: and the shame of my face hath covered me.

17 For the voyce of the slanderer and blasphemer: for the enemy and auenger.

E 4

18 And

Morning prayer.

The ix. day.

- 18 And though all this be come vpon vs, yet doe we not forget thee: nor behaue our selues forwardly in thy Couenant.
- 19 Our heart is not turned backe: neither our steps gone out of thy way.
- 20 No, not when thou hast smitten vs into the place of Dragons: and couered vs with the shadow of death.
- 21 If wee haue forgotten the Name of our God, and holden vp our hands to any strange god: shall not God search it out? for he knoweth the very secrets of the heart.
- 22 For thy sake also are we killed all & day long, and are counted as sheepe appointed to be slaine.
- 23 Vp Lord, why sleepest thou: awake, and bee not absent from vs for euer.
- 24 Wherefore hidest thou thy face: and forgettest our misery and trouble?
- 25 For our soule is brought low, euen vnto the dust: our belly cleaueth vnto the ground.
- 26 Arise and helpe vs: and deliuer vs for thy mercies sake.

Eruclauit cor meum. Psal. 45.

My heart is inditing of a good matter: I sprake of the things which I haue made vnto the King.

- 2 My tongue is the pen of a ready writer.
- 3 Thou art fairer then the children of men: full of grace are thy lips, because God hath blessed thee for euer.
- 4 Gird thee with thy sword vpon thy thigh, O thou most mightie: according to thy worship and renewne.
- 5 Good lucke haue thou with thine honour: ride on, because of the word of truth, of meekenes, and righteousness, and thy right hand shall teach thee terrible things.
- 6 Thy arrowes are very sharpe, and the people shall be subdued vnto thee: euen in the midst among the Kings enemies.
- 7 Thy seat (O God) endureth for euer: the scepter of thy kingdome is a right scepter.
- 8 Thou hast loued righteousness, and hated iniquitie: wherefore God (euen thy God) hath appointed thee with the oyle of gladnesse about thy fellowes.
- 9 All thy garments smell of Myrre, Aloes, and Cassia, out of the iuory palaces, whereby they haue made thee glad.
- 10 Kings daughters were among thy honorable women: vpon thy right hand did stand, & Queene in a vesture of gold (wrought about w diuers colours.)
- 11 Harken (O daughter) and consider, encline thine eare: forget also thine owne people, and thy fathers house.
- 12 So shall the King haue pleasure in thy beautie: for he is thy Lord (God) and worship thou him.
- 13 And the daughter of Tyre shall be there with a gift: like as the rich also among the people shall make their supplication before thee.
- 14 The Kings daughter is all glorious within: her clothing is of wrought gold.
- 15 She shall be brought vnto the King in raiment of needle worke: the virgins that be her fellowes, shall beare her company, and shall be brought vnto thee.
- 16 With ioy and gladnesse shall they be brought: and shall enter into the Kings palace.
- 17 In stead of thy fathers, thou shalt haue children: whom thou mayest make Princes in all lands.

The Psalmes.

The ix. day.

- 18 I will remember thy Name from one generation to another: therefore shall the people giue thanks vnto thee, world without end.

Deus noster refugium. Psal. 46

God is our hope and strength: a very present helpe in trouble

- 2 Therefore will wee not feare though the earth be moued: and though the hills be caried into the midst of the Sea.
- 3 Though the waters thereof rage and swell: and though the mountaines shake at the tempest of the same.

4 The riuers of the flood thereof shall make glad the citie of God: the holy place of the Tabernacle of the most High.

5 God is in the midst of her, therefore shall she not be remoued: God shall helpe her, and that right early.

6 The heathen make much adoe: and the kingdomes are moued: but God hath shewed his voice, and the earth shall melt away.

7 The Lord of hostes is with vs: the God of Iacob is our refuge.

8 O come hither, and behold the workes of the Lord: what destruction he hath brought vpon the earth.

9 Hee maketh warres to cease in all the world: hee breaketh the bow, and knappeth the speare in sunder, and burneth the chariots in the fire.

10 Be still then, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hostes is with vs: the God of Iacob is our refuge.

Omnes gentes plaudite. Psal. 47.

Clap your hands together (all ye people:) *Evening prayer.*
O sing vnto God with the voice of melody.

2 For the Lord is high and to be feared, hee is the great King vpon all the earth.

3 Hee shall subdue the people vnder vs: and the nations vnder our feet.

4 He shall chuse out an heritage for vs: euen the worship of Iacob whom he loued.

5 God is gone vp with a merry noyse: and the Lord with the sound of the trump.

6 O sing praises, sing praises vnto (our) God: O sing praises, sing praises vnto our King.

7 For God is the King of all the earth: sing yee praises with vnderstanding.

8 God reigneth ouer the heathen: God sitteth vpon his holy seat.

9 The Princes of the people are ioyned vnto the people of the God of Abraham: for God (which is very high exalted) deeth defend the earth as it were with a shield.

Magnus Dominus. Psal. 48.

Great is the Lord, and highly to be praised: in the city of our God, euen vpon his holy hill.

2 The hill of Sion is a faire place, and the ioy of the whole earth: vpon the North side lyeth the city of the great King: God is well knowne in her palaces as a sure refuge.

3 For loe, the Kings of the earth are gathered and gone by together.

4 They marvelled to see such things: they were astonied, and suddenly cast downe.

5 Feare came there vpon them, and sorrow: as vpon a woman in her trauell.

6 Thou shalt breake the ships of the Sea: throw the East winde.

7 Like as we haue heard, so haue wee seene in the city

citie of the Lord of hostes, in the city of our God: God vpholdeth the same for euer.

8 Wee wait for thy louing kindnesse (O God :) in the midst of thy Temple.

9 O God, according vnto thy Name, so is thy praise vnto the worlds end: thy right hand is full of righteousness.

10 Let the mount Sion reioyce, and the daughters of Iuda be glad: because of thy iudgments.

11 Walke about Sion, and goe round about her: and tell the towers thereof.

12 Marke well her bulwarkes, set vp her houses: that yee may tell them that come after.

13 For this God is our God for euer and euer: he shall be our guide vnto death.

Audite hec omnes. Psal. 49.

O Heare yee this, all yee people: ponder it with your eares, all yee that dwell in the world.

2 High, and low, rich & poore, one with another.

3 My mouth shall speake of wisdom: and my heart shall muse of vnderstanding.

4 I will encline mine eare to the parable, and shew my darke speche vpon the harpe.

5 Wherefore should I feare in the dayes of wickednesse: and when the wickednesse of my heeles compasseth me round about?

6 There bee some that put their trust in their goods and boast themselues in the multitude of their riches

7 But no man may deliuer his brother: nor make agreement vnto God for him.

8 For it cost more to redeme their soules: so that he must let that alone for euer.

9 Yea, though he liue long and see not the graue.

10 For he seeth that wisemen also die and perish together, as well as the ignorant and foolish: and leaue their riches for others.

11 And yet they thinke that their houses shall continue for euer: and that their dwelling places shall endure from one generation to another: and call the lands after their owne names.

12 Neuerthelesse, man will not abide in honour: seeing hee may be compared to the beasts that perish, this is the way of them.

13 This is their foolishnesse: and their posterity praise their saying.

14 They lie in hell like sheepe, death gnaweth vpon them, and the righteous shall haue domination ouer them in the morning: their beauty shall consume in the sepulchre out of their dwelling.

15 But God hath deliuered my soule from the place of hell: for he shall receiue me.

16 Be not thou afraid though one be made rich: or if the glory of his house be increased.

17 For he shal cary nothing away with him when he dieth: neither shall his pompe follow him.

18 For while he liued, hee counted himselfe an happy man: and so long as thou doest well vnto thy selfe, men will speake good of thee.

19 He shall follow the generation of his fathers: and shall neuer see light.

20 Man being in honour, hath no vnderstanding: but is compared vnto the beasts that perish.

Deus deorum. Psal. 50.

Morning prayer.

The Lord, euen the most mighty God hath spoken: and called the world, from the rising vp of the Sunne, vnto the going downe thereof.

2 Out of Sion hath God appeared: in perfect beauty.

3 Our God shall come, and shall not keepe silence: there shall go before him a consuming fire, and a mighty tempest shall bee stirred vp round about him.

4 He shall call the heauen from aboue: and the earth, that he may iudge his people.

5 Gather my Saints together vnto mee: those that haue made a couenant with me with sacrifices.

6 And the heauens shall declare his righteousness: for God is iudge himselfe.

7 Heare, O my people, and I will speake: I my selfe will testifie against thee, O Irael, for I am God, euen thy God.

8 I will not reprove thee because of thy sacrifices, or for thy burnt offerings: because they were not alway before me.

9 I will take no bullocke out of thine house: nor he goates out of thy felds.

10 For all the beasts of the Forrest are mine: and so are the cattels vpon a thousand hills.

11 I know all the fawles vpon the mountaines: and the wild beasts of the field are in my sight.

12 If I bee hungry I will not tell thee: for the whole world is mine, and all that is therein.

13 Thinkest thou that I will eate buls flesh: and drinke the blood of goats?

14 Offer vnto God thankesgining: and pay thy vows vnto the most Highest,

15 And call vpon me in the time of trouble: so will I heare thee, and thou shalt praise me.

16 But vnto the vngodly said God: Why doest thou preach my Lawes, and takest my Conenant in thy mouth?

17 Whereas thou hatest to be reformed: and hast cast my words behind thee.

18 When thou sawest a thiefe, thou consentedst vnto him: and hast bene partaker with the adulterers.

19 Thou hast let thy mouth speake wickednesse: and with thy tongue thou hast set forth deceit.

20 Thou sawest and spakest against thy brother: yea, and hast slandered thine owne mothers sonne.

21 These things hast thou done, and I held my tongue, and thou thoughtest wickedly, that I am euen such a one as thy selfe: but I will reprove thee, and set before thee the things that thou hast done.

22 O consider this, ye that forget God: lest I pluck you away, and there be none to deliuer you.

23 Whoso offereth me thanks and praise: he honoureth me: and to him that ordereth his conuersation right, will I shew the saluation of God.

Miserere mei Deus. Psal. 51.

HAue mercy vpon me, O God, after thy great goodnesse: according to the multitude of thy mercies, doe away mine offences.

2 Wash me thoroughly from my wickednes: and cleanse me from my sinne.

3 For I knowledge my faults: and my sin is euer before me.

4 Against thee onely haue I sinned, and done this euil in thy sight, that thou mightest bee iustified in thy saying, and cleare when thou art indged.

5 Behold, I was shapen in wickednesse: and in sin hath my mother conceived me.

6 But lo, thou requirest truth in the inward parts: and shalt make mee to vnderstand wisdom secretly.

7 Thou shalt purge me with hyssope, and I shall be cleane: thou shalt wash mee, and I shall be whiter then snow.

8 Thou shalt make me to heare of ioy and gladnesse:

nesse: that the bones which thou hast broken, may reioice.

9 Turne thy face from my sinnes: and put out all my misdeeds.

10 Make me a cleane heart (O God:) and renew a right spirit within me.

11 Cast me not away from thy presence: and take not thy holy spirit from me.

12 O giue me the comfort of thy helpe againe: and stablish me with thy free spirit.

13 Then shall I teach thy wayes vnto the wicked: and sinners shall be conuerted vnto thee.

14 Deliuer me from blood guiltines, O God, thou that art the God of my health: and my tongue shall sing of thy righteousness.

15 Thou shalt open my lips, O Lord: & my mouth shall shew thy praise.

16 For thou desirest no sacrifice, else would I giue it thee: but thou delightest not in burnt offerings.

17 The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

18 O be fauourable & gracious vnto Sion: build thou the wals of Hierusalem.

19 Then shalt thou be pleased with the sacrifice of righteousness, with the burnt offerings and oblations, then shall they offer yong bullocks vpon thine Altar.

Quid gloriaris? Psal. 52.

Why boastest thou thy selfe, thou tyrant: that thou canst doe mischief?

2 Whereas the goodnesse of God: endureth yet daily.

3 Thy tongue imagineth wickednesse: and with lies thou cuttest like a sharpe rasor.

4 Thou hast loued vnrighteousnesse more then goodnesse: and to talke of lies more then righteousness.

5 Thou hast loued to speake all words that may doe hurt: O thou false tongue.

6 Therefore shall God destroy thee for euer: he shall take thee, & plucke thee out of thy dwelling, and root thee out of the land of the liuing.

7 The righteous also shall see this, and feare: and shall laugh him to scorne.

8 Loe, this is the man that tooke not God for his strength: but trusted vnto the multitude of his riches, and strengthened himselfe in his wickednes.

9 As for me, I am like a greene Olive tree in the house of God: my trust is in the tender mercy of God for euer and euer.

10 I will alwaies giue thanks vnto thee, for that thou hast done: and I will hope in thy Name, for thy Saints like it well.

Dixit insipiens. Psal. 53.

Evening prayer.

The foolish body hath said in his heart: There is no God.

1 Corrupt are they, and become abominable in their wickednesse: there is none that doth good.

2 God looked downe from heauen vpon the children of men: to see if there were any that would vnderstand and seeke after God.

3 But they are all gone out of the way, they are altogether become abominable: there is al a none that doth good, no not one.

4 Are not they without vnderstanding that work wickednes: eating vp my people as if they would eate bread? they haue not called vpon God.

5 They were afraid where no feare was for God hath broken the bones of him that besieged thee,

thou hast put them to confusion, because God hath despised them.

6 Oh that the saluation were giuen vnto Israel out of Sion: Oh that the Lord would deliuer his people out of captiuitie.

7 Then should Iacob reioyce: and Israel should be right glad.

Deus in nomine. Psal. 54.

SAue me, O God, for thy Names sake: and auenge me in thy strength

1 Heare my prayer, O God: and hearken vnto the words of my mouth.

2 For strangers are risen vp against me: and tyrants (which haue not God before their eye) seeke after my soule.

3 Behold, God is my helper: the Lord is with them that vphold my soule.

4 He shall reward euill vnto mine enemies: destroy thou them in thy truth.

5 An offering of a free heart wil I giue thee, and praise thy Name (O Lord:) because it is so comfortable.

6 For he hath deliuered mee out of all my trouble: and mine eye hath seene his desire vpon mine enemies.

Exaudi Deus. Psal. 55.

Hear my prayer, O God: and hide not thy selfe from my petition.

1 Take heed vnto mee, and heare mee: how I mourne in my prayer and am vexed.

2 The enemy cryeth so, and the vngodly commeth on so fast: for they are minded to doe mee some mischief, so maliciously are they set against mee.

3 My heart is disquieted within me: and the feare of death isalne vpon me.

4 Fearefulness and trembling are come vpon me: and an horrible dread hath ouerwhelmed me.

5 And I said, O that I had wings like a dove: for then would I flee away, and be at rest.

6 Loe, then would I get me away farre off: and remaine in the wilderness.

7 I would make hast to escape: because of the stormy wind and tempest.

8 Destroy their tongues (O Lord) and diuide them: for I haue spied vnrighteousnesse and strife in the city.

9 Day and night they goe about within the wals thereof: mischief also and sorrow are in the midst of it.

10 Wickednesse is therein: deceit and guile goe not out of their streetes.

11 For it is not an open enemy that hath done me this dishonour: for then I could haue borne it:

12 Neither was it mine aduersary that did magnifie himselfe against me: for then (peraduenture) I would haue hid my selfe from him.

13 But it was euen thou my companion: my guide, and mine owne familiar friend.

14 We tooke sweet counsell together: and walked in the house of God as friends.

15 Let death come hastily vpon them, and let them goe downe quicke into hell: for wickednesse is in their dwellings, and among them.

16 As for me, I will call vpon God: and the Lord shall saue me.

17 In the euening and morning, and at noon day will I pray, and that instantly: and he shall heare my voyce.

18 It is he that hath deliuered my soule in peace, from

from the battell that was against me: for there were many with me.

20 Yea, euen God that endureth for euer, shall heare me, and bring them downe: for they will not turne nor feare God.

21 Hee laid his hands vpon such as bee at peace with him: and he brake his Couenant.

22 The words of his mouth were softer then butter, hauing warre in his heart: his wordes were smoother then oyle, and yet be they very swordes.

23 O cast thy burden vpon the Lord, and he shall nourish thee: and shall not suffer the righteous to fall for euer.

24 And as for them: thou, O God, shalt bring them into the pit of destruction.

25 The blood thirsty and deceitful men shall not liue out halfe their dayes: neuerthelesse, my trust shall be in thee, O Lord.

Miserere mei Deus. Psal. 56.

Morning
prayer.

BE mercifull vnto me, O God, for man goeth about to deuoure mee: he is daily fighting, and troubling me.

2 Mine enemies are daily in hand to swallow me vp: for they be many that fight against me, O thou most Highest.

3 Neuerthelesse, though I am sometime afraid: yet put I my trust in thee.

4 I will praise God because of his word: I haue put my trust in God, and will not feare what flesh can doe vnto me.

5 They daily mistake my words: all that they imagine is to doe me euill.

6 They hold altogether, and keepe themselves close: and marke my steps, when they lay wait for my soule.

7 Shall they escape for their wickednesse: thou (O God) in thy displeasure shalt cast them downe.

8 Thou tellest my flittings, put my teares into thy bottle: are not these things noted in thy booke?

9 Whensoever I call vpon thee, then shall mine enemies be put to flight: this I know, for God is on my side.

10 In Gods word will I reioyce: in the Lords word will I comfort me.

11 Yea, in God haue I put my trust: I will not be afraid what man can doe vnto me.

12 Vnto thee (O God) will I pay my vowes: vnto thee will I giue thanks.

13 For thou hast deliuered my soule from death, and my feet from falling: that I may walk before God in the light of the liuing.

Miserere mei Deus. Psal. 57.

BE mercifull vnto me, O God, be mercifull vnto mee, for my soule trusteth in thee: and vnder the shadow of thy wings shall be my refuge vntill this tyrannie be ouerpast.

2 I will call vnto the most high God: euen vnto the God that shall performe the cause which I haue in hand.

3 He shall send from heauen: and saue me from the reproofe of him that would eat me vp.

4 God shall send forth his mercy and trueth: my soule is among Lyons.

5 And I lie euen among the children of men (that are set on fire): whose teeth are speares and arrows, and their tongue a sharpe sword.

6 Set vp thy selfe, O God, aboue the heauens: and thy glory aboue all the earth.

7 They haue laid a net for my feet, and pressed downe my soules: they haue digged a pit before me, and are fallen into the mids of it themselves.

8 My heart is fixed, O God, my heart is fixed: I will sing and giue praise.

9 Awake vp my glory, awake Lute and Harpe: I my selfe will awake right early.

10 I will giue thanks vnto thee, O Lord, among the people: and I will sing vnto thee among the nations.

11 For the greatnesse of thy mercy reacheth vnto the heauens: and thy truth vnto the clouds.

12 Set vp thy selfe, O God, aboue the heauens: and thy glory aboue all the earth.

Si vere usque. Psal. 58.

ARe your mindes set vpon righteousness, O ye Congregation: and doe you iudge the thing that is right, O ye sonnes of men?

2 Yea, ye imagine mischief in your heart vpon the earth: and your hands deale with wickednesse.

3 The vngodly are froward euen from their mothers wombe: as soon as they be borne, they goe astray and speake lies.

4 They are as venomous as y poison of a serpent: euen like the deafe adder that stoppeth her eares.

5 Which refuseth to heare the voice of the charmer: charme he neuer so wisely.

6 Breake their teeth (O God) in their mouthes, smite the iawbones of the Lyons, O Lord: let them fall away like water that runneth apace, and when they shoot their arrowes, let them be rooted out.

7 Let them consume away like a snail, and bee like the vntimely fruit of a woman: and let them not see the Sunne.

8 Or euer your pots be made hote with thornes: so let indignation vex him, euen as a thing that is raw.

9 The righteous shall reioyce when he seeth the vengeance: he shall walke with his footsteps in the blood of the vngodly.

10 So that a man shall say, Verely there is a reward for the righteous: doubtlesse there is a God that iudgeth the earth.

Eripe me de inimicis. Psal. 59.

Deliuer me from mine enemies (O God): defend me from them that rise vp against me. Evening
prayer.

2 O deliuer me from the wicked doers: and saue me from the blood-thirstie men.

3 For loe, they lie wayting for my soule: the mightie men are gathered against me, without any offence or fault of me, O Lord.

4 They runne and prepare themselves without my fault: arise thou therefore to helpe mee, and behold.

5 Stand vp (O Lord God of hostes) thou God of Israel, to visit all the heathen: and be not mercifull vnto them that offend of malicious wickednesse.

6 They goe to and fro in the euening: they grin like a dog, and ranne about through the citie.

7 Behold, they speake with their mouth, and swords are in their lips: for who doth beare?

8 But thou, O Lord, shalt haue them in derision: and thou shalt laugh all the heathen to scorne.

9 My strength will I ascribe vnto thee: for thou art the God of my refuge.

10 God sheweth mee his goodnesse plentifully: and God shall let mee see my desire vpon mine enemies.

11 Slay them not, lest my people forget it: but scatter them abroad among the people, & put them downe, O Lord our defence.

12 For the sin of their mouth, and for the words of their lips, they shall be taken in their pride: and why? their preaching is of cursing and lies.

13 Con-

13 Consume them in thy wrath, consume them, that they may perish: & know that it is God which ruleth in Iacob, and vnto the ends of the world.

14 And in the euening they will returne: grinne like a dog, and will goe about the citie.

15 They will run heere and there for meat: and grudge if they be not satisfied.

16 As for me, I will sing of thy power, and will praise thy mercy betimes in the mornings: for thou hast been my defence and refuge in the day of my trouble.

17 Vnto thee (O my strength) will I sing: for thou, O God, art my refuge, and my mercifull God.

Deus repulisti nos. Psal. 60.

O God, thou hast cast vs out, and scattered vs abroad: thou hast also beene displeased, O turne thee vnto vs againe.

2 Thou hast moued the land, and diuided it: heale the sores thereof, for it shaketh.

3 Thou hast shewed thy people heauy things: thou hast giuen vs a drinke of deadly wise.

4 Thou hast giuen a token for such as feare thee: that they may triumph becaule of the trueth.

5 Therefore were thy beloued deliuered: helpe me with thy right hand, and heare me.

6 God hath spoken in his holinesse, I will reioyce and diuide Sichem: and mete out the valley of Succoth.

7 Gilead is mine, and Manasses is mine: Ephraim also is strength of my head, Iudah is my Lawgiuer.

8 Moab is my washpot, ouer Edom will I cast out my shooe: Philistia be thou glad of me.

9 Who will lead me into the strong citie: who will bring me into Edom?

10 Hast thou not cast vs out, O God: wilt not thou, O God, goe out with our hostes?

11 O be thou our helpe in trouble: for vaine is the helpe of man.

12 Through God will we doe great actes: for it is he that shall tread downe our enemies.

Exaudi Deus. Psal. 61.

Hear my crying, O God: giue eare vnto my prayer.

2 From the ends of the earth will I call vpon thee: when my heart is in heauinesse.

3 O set me vp vpon the rocke that is higher then I: for thou hast been my hope, and a strong towre for me against the enemy.

4 I will dwell in thy Tabernacle for euer: and my trust shall be vnder the cowering of thy wings.

5 For thou, O Lord, hast heard my desires: and hast giuen an heritage vnto those that feare thy Name.

6 Thou shalt grant the King a long life: that his yeeres may endure throughout all generations.

7 Hee shall dwell before God for euer: O prepare thy louing mercy and faithfulnessse, that they may preferne him.

8 So will I alwayes sing praise vnto thy Name: that I may daily performe my vowes.

Nonne Deo. Psal. 62.

Morning prayer.

My soule truly waiteth still vpon God: for of him commeth my saluation.

2 He verily is my strength and my saluation: he is my defence, so that I shall not greatly fall.

3 How long will yee imagine mischief against every man: ye shall bee slaine all the sort of you, yea as a tottering wall shall ye be, and like a broken hedge.

4 Their deuice is onely how to put him out whom God will exalt: their delight is in lies, they giue good words with their mouth, but curse with their heart.

5 Neuerthelesse my soule, wait thou still vpon God: for my hope is him.

6 He truly is my strength and my saluation: he is my defence, so that I shall not fall.

7 In God is my health and my glory: the rocke of my might, and in God is my trust.

8 O put your trust in him alway (yee people:) powre out your hearts before him, for God is our hope.

9 As for the children of men, they are but vaine: the children of men are deceitfull vpon weight: they are altogether lighter then vanity it selfe.

10 O trust not in wroag and robbery, giue not your selues vnto vanitie: if riches increase, set not your heart vpon them.

11 God spake once and twice: I haue also heard the same, that power belongeth vnto God:

12 And that thou Lord, art mercifull: for thou rewardest euery man according to his worke.

Deus, Deus meus. Psal. 63.

O God, thou art my God: early will I seek thee.

2 My soule thirsteth for thee, my flesh also longeth after thee: in a barren and dry land where no water is.

3 Thus haue I looked for thee in holinesse: that I might behold thy power and glory.

4 For thy louing kindnesse is better then the life it selfe: my lips shall praise thee.

5 As long as I liue, will I magnifie thee on this manner: and lift vp my hands in thy Name.

6 My soule shall be satisfied euen as it were with marrowe and fatnesse: when my mouth praiseth thee with ioyfull lips.

7 Haue I not remembred thee in my bed: and thought vpon thee when I was waking?

8 Because thou hast been my helper: therefore vnder the shadow of thy wings will I reioyce.

9 My soule hangeth vpon thee: thy right hand hath vpholden me.

10 These also that seeke the hurt of my soule: they shall goe vnder the earth.

11 Let them fall vpon the edge of the sword: that they may be a portion for foxes.

12 But the King shall reioyce in God, all they also that sweare by him, shall be commended: for the mouth of them that speake lies shall be stopped.

Exaudi Deus. Psal. 64.

Hear my voice, O God, in my prayer: preserve my life from feare of the enemy.

2 Hide mee from the gathering together of the froward: & from the insurrection of wicked doers.

3 Which haue whet their tongue like a sword: and shoot out their arrowes, euen bitter words.

4 That they may priuily shoot at him which is perfect: suddenly doe they hit him, and feare not.

5 They courage themselves in mischief: and commune among themselves how they may lay snares, and say that no man shall see them.

6 They imagine wickednes, and practise it: that they keepe secret among themselves, euery man in the deepe of his heart.

7 But God shall suddenly shoot at them with a swift arrow: that they shall be wounded.

8 Yea their owne tongues shall make them fall: in so much that who so seeth them, shall laugh them to scorne.

9 And all men that see it, shall say, This hath God done: for they shall perceiue that it is his worke.

10 The

Evening
Prayer.

10 The righteous shall reioyce in the Lord, and put his trust in him: and all they that are true of heart, shall be glad.

Te decet hymnus. Psal. 65.

THOU, O God, art praised in Sion: and vnto thee shall the vow be performed in Hierusalem.

2 Thou that hearest the prayer: vnto thee shall all flesh come.

3 My misdeeds preuaile against me: O be thou mercifull vnto our sinnes.

4 Blessed is the man whom thou chusest, and receivest vnto thee: he shall dwell in thy court, and shalbe satisfied with the pleasures of thine house, euen of thy holy Temple.

5 Thou shalt shew vs wonderfull things in thy righteousnesse, O God of our saluation: thou that art the hope of all the endes of the earth, and of them that remaine in the broad Sea.

6 Which in his strength setteth fast the mountaines: and is girded about with power.

7 Which stilleth the raging of the sea: and the noise of his waues and the madnesse of his people.

8 They also that dwell in the vttermost parts of the earth, shall bee afraid at thy tokens: thou that makest the outgoings of the morning and evening to praise thee.

9 Thou visitest the earth and blessest it: thou makest it very plenteous.

10 The river of God is full of water: thou preparest their corne, for so thou prouidest for the earth.

11 Thou waterest her furrowes, thou sendest raine into the little valleyes thereof: thou makest it fust with the drops of raine, and blessest the increase of it.

12 Thou crownest the yeeer with thy goodnesse: and thy clouds drop fatnesse.

13 They shall drop vpon the dwellings of the wilderness: and the little hills shall reioyce on every side.

14 The folds shall be full of sheepe: the valleyes also shall stand so thicke with corne, that they shall laugh and sing.

Inbilate Deo. Psal. 66.

O Be ioyfull in God all yee lands: sing praises vnto the honour of his Name, make his praise to be glorious.

2 Say vnto God, O how wonderfull art thou in thy workes: through the greatnesse of thy power shall thine enemies be found liars vnto thee.

3 For all the world shall worship thee: sing of thee, and praise thy Name.

4 O come hither and behold the works of God: how wonderfull hee is in his doings toward the children of men.

5 He turned the Sea into drie land; so that they went thorow the water on foot, there did wee reioyce thereof.

6 He ruleth with his power for ever, his eyes behold the people: and such as will not beleue, shall not be able to exalt themselves.

7 O praise our God (yee people:) and make the voyce of his praise to be heard.

8 Which holdeth our soule in life: and suffereth not our feet to slip.

9 For thou (O God) hast proved vs: thou also hast tried vs, like as siluer is tried.

10 Thou broughtest vs into the snare: and laydest trouble vpon our loynes.

11 Thou sufferedst men to ride ouer our heads: we went thorow fire and water, and thou broughtest vs out into a wealthy place.

12 I will go into thy house with burnt offerings: and will pay thee my vowes which I promised with my lips, and spake with my mouth when I was in trouble.

13 I will offer vnto thee fat burnt sacrifices, with the incense of rammes: I will offer bullockes and goates.

14 O come hither and hearken, all ye that feare God: and I will tell you what hee hath done for my soule.

15 I called vnto him with my mouth: and gaue him praises with my tongue.

16 If I encline vnto wickednesse with my heart: the Lord will not heare me.

17 But God hath heard me: and considered the voyce of my prayer.

18 Praised bee God, which hath not cast out my prayer: nor turned his mercy from me.

Deus miseratur. Psal. 67.

God bee mercifull vnto vs, and blesse vs: and shew vs the light of his countenance, and bee mercifull vnto vs.

2 That thy way may bee knowne vpon earth: thy saving health among all nations.

3 Let the people praise thee, O God: yea let all the people praise thee.

4 O let the nations reioyce and bee glad: for thou shalt indge the folke righteously, and gouerne the nations vpon earth.

5 Let the people praise thee, O God: let all the people praise thee.

6 Then shall the earth bring forth her increase: and God, euen our owne God shall giue vs his blessing.

7 God shall blesse vs: and all the ends of the world shall feare him.

Exurgat Deus. Psal. 68.

Let God arise, and let his enemies be scattered: let them also that hate him, flee before him.

2 Like as the smoake vaniseth, so shalt thou driue them away: and like as waxe melteth at the fire, so let the vngodly perish at the presence of God.

3 But let the righteous be glad, and reioyce before God: let them also be merry and ioyfull.

4 O sing vnto God, and sing praises vnto his Name: magnifie him that rideth vpon the heauens, as it were vpon an horse, praise him in his Name, yea and reioyce before him.

5 He is a father of the fatherlesse, and defendeth the cause of the widowes: euen God in his holy habitation.

6 He is the God that maketh men to bee of one mind in an house, and bringeth the prisoners out of captiuitie: but letteth the runnagates continue in scarcenesse.

7 O God, when thou wentest soorth before the people: when thou wentest thorow the wilderness.

8 The earth shooke, and the heauens dropped at the presence of God: euen as Sinai also was moved at the presence of God, which is the God of Israel.

9 Thou, O God, sentest a gracious raine vpon thine inheritance: and refreshedst it when it was weary.

10 Thy Congregation shall dwell therein: for thou, O God, hast of thy goodnesse prepared for the poore.

11 The Lord gaue the word: great was the company of the Preachers.

12 Kings with their armies did flee, and were discomfited: and they of the household diuided the spoyle.

13 Though

Morning
Prayer.

13 Though ye haue lien among the pots, yet shall ye be as the wings of a done: that is couered with siluer wings, and her feathers like gold.

14 When the Almighty scattered kings for their sake: then werethey as white as snow in Salomon.

15 As the hill of Basan, so is Gods hill: euen an high hill, as the hill of Basan.

16 Why hap ye so, yee high hilles? this is Gods hill, in the which it pleaseth him to dwell: yea, the Lord will abide in it for euer.

17 The charrets of God are twenty thousand, euen thousands of Angels: and the Lord is among them, as in the holy place of Sinai.

18 Thou art gone vp on high, thou hast led captivity captiue, and receiued gifts for men: yea euen for thine enemies, that the Lord God might dwell among them.

19 Praised be the Lord daily: euen the God which helpeth vs, and powreth his benefits vpon vs.

20 Hee is our God, euen the God of whom cometh saluation: God is the Lord, by whom we escape death.

21 God shall wound the head of his enemies: and the hairy scalpe of such a one as goeth on still in his wickednesse.

22 The Lord hath said, I will bring my people againe, as I did from Basan: mine owne will I bring againe, as I did sometime from the deepe of the Sea.

23 That thy foot may be dipped in the blood of thine enemies: and that the tongue of thy dogs may be red through the same.

24 It is well seene, O God, how thou goest: how thou, my God and King, goest in the Sanctuary.

25 The Singers goe before, the Minstrels follow after: in the midst are the damosels playing with the Timbrels.

26 Giue thanks, O Israel, vnto God the Lord in the congregations: from the ground of the heart.

27 There is little Benjamin their ruler, and the Princes of Iuda their counsell: the Princes of Zabulon, and the Princes of Nephthali.

28 Thy God hath sent forth strength for thee: stablish the thing, O God, that thou hast wrought in vs.

29 For thy Temples sake at Ierusalem: so shall Kings bring presents vnto thee.

30 When the company of the spearmen, and multitude of the mighty are scattered abroad among the beasts of the people: (so that they humbly bring pieces of siluer) and when he hath scattered the people that delight in warre.

31 Then shall the Princes come out of Egypt: the Morians land shall soone stretch out her hands vnto God.

32 Sing vnto God, O ye kingdomes of the earth: O sing praises vnto the Lord.

33 Which sitteth in the heauens ouer all from the beginning: loe, he doth send out his voyce, yea, and that a mighty voyce.

34 Ascribe ye the power to God ouer Israel: his worship and strength is in the clouds.

35 O God, wonderfull art thou in thy holy places: euen the God of Israel hee will giue strength and power vnto his people, blessed be God.

Saluum me fac, Psal. 69.

Evening prayer.

SAue mee, O God: for the waters are come in, euen vnto my soule.

1 I sticke fast in the deepe myre, where no ground is: I am come into deepe waters, so that the floods runne ouer me.

2 I am weary of crying, my throat is dry: my

sight faileth me, for waiting so long vpon my God.

3 They that hate me without a cause, are more then the haire of my head: they that are mine enemies, and would destroy me guiltlesse, are mighty.

4 I payed them the things that I neuer tooke: God thou knowest my simplenesse, and my faults are not hid from thee.

5 Let not them that trust in thee, O Lord God of hosts, be ashamed for my cause: let not those that seeke thee be confounded through me, O Lord God of Israel.

6 And why? for thy sake haue I suffered reproofe: shame hath couered my face.

7 I am become a stranger vnto my brethren: euen an aliant vnto my mothers children.

8 For the zeale of thy house hath euen eaten mee and the rebukes of them that rebuked thee, are fallen vpon me.

9 I wept, and chastened my selfe with fasting: and that was turned to my reproofe.

10 I put on a sackcloth also: and they lested vpon me.

11 They that sit in the gate, speake against mee: and the drunkards make songs vpon me.

12 But, Lord, I make my prayer vnto thee: in an acceptable time.

13 Heare me, O God, in the multitude of thy mercy: euen in the trueth of thy saluation.

14 Take me out of the myre that I sinke not: oh let me be deliuered from them that hate mee, and out of the deepe waters.

15 Let not the water flood drowne me, neither let the deepe swallow mee vp: and let not the pit shut her mouth vpon me.

16 Heare mee, O Lord, for thy louing kindnesse is comfortable: turne thee vnto me, according to the multitude of thy mercies.

17 And hide not thy face from thy seruant, for I am in trouble: oh haste thee and heare me.

18 Draw nigh vnto my soule, and saue it: oh deliuer me, because of mine enemies.

19 Thou hast knowne my reproofe, my shame and my dishonour: mine aduersaries are all in thy sight.

20 Thy rebuke hath broken my heart, I am full of heavinesse: I looked for some to haue pitie on me, but there was no man, neither found I any to comfort me.

21 They gaue me gall to eate: and when I was thirstie, they gaue me vinegar to drinke.

22 Let their table be made a snare to take themselves withall: and let the things that should haue been for their wealth, bee vnto them an occasion of falling.

23 Let their eyes bee blinded that they see not: and euer bow downe their backs.

24 Powre out thine indignation vpon them: and let thy wrathfull displeasure take hold of them.

25 Let their habitation be void: and no man to dwell in their tents.

26 For they persecute him whom thou hast smitten: and they talke how they may vex them whom thou hast wounded.

27 Let them fall from one wickednesse to another: and not come into thy righteousness.

28 Let them bee wiped out of the booke of the liuing: and not be written among the righteous.

29 As for me, when I am poore and in heavinesse: thy helpe (O God) shall lift me vp.

30 I will praise the Name of God with a song: and magnifie it with thankesgiuing.

31 This also shall please the Lord: better then a bullocke that hath hornes and hooves.

33 The

33 The humble shall consider this, and be glad: seeke ye after God, and your soule shall liue.

34 For the Lord heareth the poore: and despiseth not his prisoners.

35 Let heauen and earth praise him: the Sea, and all that mooueth therein.

36 For God will saue Sion, and build the cities of Iudah: that men may dwell there, and haue it in possession.

37 The posterity also of his seruants shall inherit it: and they that loue his Name shall dwell therein.

Deus in adiutorium. Psal. 70.

HAste thee, O God, to deliuer me: make haste to helpe me, O Lord.

2 Let them bee ashamed and confounded, that seeke after my soule: let them be turned backward and put to confusion that wish me euill.

3 Let them (for their reward) bee soone brought to shame: that cry ouer me, There, there.

4 But let all those that seeke thee be ioyfull and glad in thee: and let all such as delight in thy saluation, say alway, The Lord be praised.

5 As for me, I am poore and in misery: haste thee vnto me (O God.)

6 Thou art my helper and my redeemer: O Lord make no long tarying.

In te Domine speraui. Psal. 71.

Morning prayer. **I**N thee, O Lord, haue I put my trust, let me neuer be put to confusion: but rid me and deliuer me, in thy righteousness, incline thine eare vnto mee and saue me.

2 Be thou my strong hold, whereunto I may alway resort: thou hast promised to helpe mee, for thou art my house of defence and my castle.

3 Deliuer me, O my God, out of the hand of the vngodly: out of the hand of the vnrighteous and cruell man.

4 For thou, O Lord God, art the thing that I long for: thou art my hope, euen from my youth.

5 Through thee haue I bin holden vp euer since I was borne: thou art hee that tooke me out of my mothers wombe, my praise shall alway be of thee.

6 I am become as it were a monster vnto many, but my sure trust is in thee.

7 O let my mouth be filled with thy praise (that I may sing of thy glory) & honour all the day long.

8 Cast me not away in the time of age: forsake me not when my strength faileth me.

9 For mine enemies speake against me, and they that lay waite for my soule, take their counsell together, saying: God hath forsaken him, persecute him, & take him, for there is none to deliuer him.

10 Goe not farre from me, O God: my God, haste thee to helpe me.

11 Let them be confounded and perishe, that are against my soule: let them be couered with shame and dishonour that seeke to doe me euill.

12 As for me, I will patiently abide alway: and will praise thee more and more.

13 My mouth shall daily speake of thy righteousness and saluation: for I know no end thereof.

14 I will goe forth in the strength of the Lord God, and will make mention of thy righteousness onely.

15 Thou (O God) hast taught me from my youth vp vntill now: therefore will I tell of thy wonderful workes.

16 Forsake me not, O God, in mine old age, when I am gray headed: vntill I haue shewed thy strength vnto this generation, and thy power vnto all them that are yet for to come.

17 Thy righteousness (O God) is very high: and great things are they that thou hast done, O God, who is like vnto thee?

18 O what great troubles and aduersities hast thou shewed mee? and yet didst thou turne and refresh mee: yea, and broughtest me from the deepe of the earth againe.

19 Thou hast brought mee to great honour, and comforted me on euery side.

20 Therefore will I praise thee and thy faithfulness (O God) playing vpon an instrument of musick: vnto thee will I sing vpon the harpe, O thou holy One of Israel.

21 My lips will be faine when I sing vnto thee: and so will my soule whom thou hast deliuered.

22 My tongue also shall talke of thy righteousness all the day long: for they are confounded and brought vnto shame that seeke to doe me euill.

Deus iudicium. Psal. 72.

Give the King thy iudgements (O God:) and thy righteousness vnto the Kings sonne.

2 Then shall hee iudge the people according vnto right: and defend the poore.

3 The mountaines also shall bring peace: and the little hilles righteousness vnto the people.

4 He shall keepe the simple folke by their right: defend the children of the poore, and punish the wrong doer.

5 They shall feare thee as long as the Sunne and Moone endureth: from one generation to another.

6 He shall come downe like the raine into a fleece of wooll: euen as the drops that water the earth.

7 In his time shall the righteous flourish: yea, and abundance of peace, so long as the Moone endureth.

8 His dominion shall be also from the one sea to the other: and from the flood vnto the worlds end.

9 They that dwell in the wilderness shall kneele before him: his enemies shall lick the dust.

10 The kings of Tharsis and of the yles shall giue presents: the kings of Arabia and Saba shall bring gifts.

11 All kings shall fall downe before him: all nations shall doe him seruice.

12 For he shall deliuer the poore when he crieth: the needy also, and him that hath no helper.

13 He shall be fauourable to the simple and needy: and shall preserue the soules of the poore.

14 He shall deliuer their soules from falsheod and wrong: and deare shall their blood be in his sight.

15 He shall liue, and vnto him shall be giuen of the gold of Arabia: prayer shall be made euer vnto him, and daily shall he be praised.

16 There shall bee an heape of come in the earth high vpon the hils: his fruit shall shake like Libanus, and shall be greene in the city like grasse vpon the earth.

17 His Name shall endure for euer, his Name shall remaine vnder the Sunne among the posterities: which shall be blessed through him, and all the heathen shall praise him.

18 Blessed be the Lord God, euen the God of Israel: which onely doeth wondrous things.

19 And blessed bee the Name of his Maiestie for euer: and all the earth shall be filled with his Maiestie, Amen, Amen.

Quam bonus Israel. Psal. 73.

TRuely God is louing vnto Israel: euen vnto such as are of a cleane heart.

2 Neuer.

2 Neuerthelesse, my feet were almost gone: my treadings had well nigh slipt.

3 And why? I was grieved at the wicked: I doe also see the vngodly in such prosperity.

4 For they are in no perill of death: but are lusty and strong.

5 They come in no misfortune like other folke: neither are they plagued like other men.

6 And this is the cause that they bee so holden with pride: and overwhelmed with cruelty.

7 Their eyes swell with fatnesse: and they doe even what they lust.

8 They corrupt other, and speake of wicked blasphemie: their talking is against the most Highest.

9 For they stretch forth their mouth vnto the heauen: and their tongue goeth through the world.

10 Therefore fall the people vnto them: and therout sucke they no small advantage.

11 Tush (say they) how should God perceine it: is there knowledge in the most Highest.

12 Loe these are the vngodly, these prosper in the world, and these haue riches in possession: and I said, Then haue I cleansed my heart in vaine, and washed my hands in innocency.

13 All the day long haue I bene punished: and chastened euery morning.

14 Yea, and I had almost said euen as they: but loe, then I should haue condemned the generation of thy children.

15 Then thought I to vnderstand this: but it was too hard for me.

16 Vntill I went into the Sanctuary of God: then vnderstood I the end of these men.

17 Namely, how thou doest set them in slippery places: and castest them downe, & destroyest them.

18 Oh how suddenly doe they consume: perill, and come to a fearefull end?

19 Yea, euen like as a dreame when one awaketh: so shalt thou make their image to vanish out of the citie.

20 Thus my heart was grieved: and it went euen through my reines.

21 So foolish was I and ignorant: euen as it were a beast before thee.

22 Neuerthelesse, I am alwayes by thee: for thou hast holden me by my right hand.

23 Thou shalt guide me with thy counsell: and after that receiue me with glory.

24 Whom haue I in heauen but thee: and there is none vpon earth that I desire in comparison of thee.

25 My flesh and my heart faileth: but God is the strength of my heart, and my portion for euer.

26 For loe, they that forsake thee shall perish: thou hast destroyed all them that commit fornication against thee.

27 But it is good for me to hold me fast by God, to put my trust in the Lord God: and to speake of all thy workes, in the gates of the daughter of Sion.

Vt quid Deus. Psal. 74.

O God, wherefore art thou absent from vs so long: why is thy wrath so hote against the sheepe of thy pasture?

2 O thinke vpon thy Congregation: whom thou hast purchased and redeemed of old.

3 Thinke vpon the tribe of thine inheritance: and mount Sion wherein thou hast dwelt.

4 Lift vp thy feet, that thou mayest utterly destroy euery enemy: which hath done euill in thy Sanctuary.

5 Thine aduersaries reare in the midst of thy Congregations: and set vp their banners for tokens.

6 He that hewed timber afore out of the thicke trees: was knowne to bring it to an excellent work.

7 But now they breake downe all the carued worke thereof: with axes and hammers.

8 They haue set fire vpon thy holy places: and haue defiled the dwelling place of thy Name, euen vnto the ground.

9 Yea, they said in their hearts, Let vs make ha-uoke of them altogether: thus haue they burnt vp all the houses of God in the land.

10 We see not our tokens, there is not one Prophet more: no not one is there among vs that vnderstandeth any more.

11 O God, how long shall the aduersary doe this dishonour: how long shall the enemy blaspheme thy Name, for euer?

12 Why withdrawest thou thy hand: why pluckest not thou thy right hand out of thy bosome, to consume the enemy?

13 For God is my King of olde: the helpe that is done vpon earth, he doth it himselfe.

14 Thou diddest diuide the Sea through thy power: thou brakest the heads of the dragons in the waters.

15 Thou smotest the heads of Leuiathan in pieces: and gauest him to bee meate for the people in the wilderness.

16 Thou broughtest out fountaines & waters out of the hard rockes: thou driedst vp mighty waters.

17 The day is thine, and the night is thine: thou hast prepared the light and the Sunne.

18 Thou hast set all the borders of the earth: thou hast made Summer and Winter.

19 Remember this, O Lord, how the enemy hath rebeked: and how the foolish people hath blasphemed thy Name.

20 O deliuer not the soule of thy Turtle doue vnto the multitude of the enemies: and forget not the Congregation of the poore for euer.

21 Looke vpon the Covenant: for all the earth is full of darkenesse, and cruell habitations.

22 Oh let not the simple goe away ashamed: but let the poore, and needy giue praise vnto thy Name.

23 Arise, O God, maintaine thine owne cause: and remember how the foolish man blasphemeth thee daily.

24 Forget not the voyce of thine enemies: the presumption of them that hate thee, increaseth euer more and more.

Confitebimur tibi. Psal. 75.

Vnto thee (O God) doe we giue thanks: yea, vnto thee doe we giue thanks. Euening Prayer.

2 Thy Name also is so high: and that doe thy wondrous workes declare.

3 When I receiue the Congregation: I shall iudge according vnto right.

4 The earth is weake, and all the inhabitants thereof: I beare vp the pillars of it.

5 I said vnto the fooles, Deale not so madly: and to the vngodly, Set not vp your horne.

6 Set not vp your horne on high, and speake not with a stiffe necke.

7 For promotion commeth neither from the East, nor from the West: nor yet from the South.

8 And why? God is the iudge: hee putteth downe one, and setteth vp another.

9 For in the hand of the Lord there is a cup, and the wine is red: it is full mixt, and he powreth out of the same.

10 As for the dregs thereof: all the vngodly of the earth shall drinke them, and sucke them out.

11 But

11 But I will talke of the God of Iacob: and praise him for euer.

12 All the hornes of the vngodly also will I breake: and the hornes of the righteous shall bee exalted.

Notus in Iudea. Psal. 76.

In Iury is God knowne: his Name is great in Israel.

1 At Salem is his Tabernacle: and his dwelling in Sion.

2 There brake bee the arrowes of the bow: the shield, the sword, and the battell.

3 Thou art of more honour and might: then the hills of the robbers.

4 The proud are robbed, they haue slept their sleepe: and all the men (whose hands are mighty) haue found nothing.

5 At thy rebuke (O God of Iacob) both the charret and horse are fallen.

6 Thou, euen thou art to bee feared: and who may stand in thy sight when thou art angry?

7 Thou didst cause thy iudgement to bee heard from heauen: the earth trembled and was still.

8 When God arose to iudgement: and to helpe all the meeke vpon earth.

9 The fiercenes of man shal turne to thy praise: and the fiercenesse of them shalt thou refraine.

10 Promise vnto the Lord your God, and keepe it: all ye that be round about him: bring presents vnto him that ought to be feared.

11 He shall refraine the spirit of Princes: and is wonderfull among the Kings of the earth.

Vox mea ad Dominum. Psal. 77.

I Will cry vnto God with my voyce: euen vnto God will I cry with my voice, and he shall hearken vnto me.

2 In the time of my trouble I sought the Lord: my sore ranne, and ceased not, in the night season my soule refused comfort.

3 When I am in heauinesse, I will thinke vpon God: when my heart is vexed I will complaine.

4 Thou holdest mine eyes waking: I am so feeble that I cannot speake.

5 I haue considered the dayes of old: and the yeeres that are past.

6 I call to remembrance my song: and in the night I commune with mine own heart, and search out my spirits.

7 Will the Lord absent himselfe for euer: and will he be no more intreated?

8 Is his mercy cleane gone for euer: and is his promise come vtterly to an end for enermore?

9 Hath God forgotten to be gracious: and will he shut vp his louing kindnesse in displeasure?

10 And I said, it is mine owne infirmity: but I will remember the yeeres of the right hand of the most Higheft.

11 I will remember the workes of the Lord: and call to minde the wonders of old time.

12 I will thinke also of all thy workes: and my talking shall be of thy doings.

13 Thy way, O Gods, is holy: who is so great a God (as our God?)

14 Thou art the God that doeth wonders: and hast declared thy power among the people.

15 Thou hast mightily deliuered thy people: euen the sonnes of Iacob and Ioseph.

16 The waters saw thee, O God, the waters saw thee, and were afraid: the depths also were troubled.

17 The clouds powred out water, the ayre thundered: and thine arrowes went abroad.

18 The voyce of thy thunder was heard round about: the lightnings shone vpon the ground, the earth was moued and shooke withall.

19 Thy way is in the Sea, and thy pathes in the great waters: and thy footsteps are not knowen.

20 Thou leddest thy people like sheepe: by the hand of Moses and Aaron.

Attendite popule. Psal. 78.

Heare my Law, O my people: encline your eares vnto the words of my mouth.

2 I will open my mouth in a parable: I will declare hard sentences of old.

3 Which we haue heard and knowen: and such as our fathers haue told vs.

4 That wee should not hide them from the children of the generations to come: but to shew the honour of the Lord, his mighty and his wonderfull workes that he hath done.

5 He made a Couenant with Iacob, and gaue Israel a Law: which he commanded our forefathers to teach their children.

6 That their posterity might know it: and the children which were yet vnborne.

7 To the intent that when they came vp: they might shew their children the same.

8 That they might put their trust in God: and not to forget the workes of God, but to keepe his Commandements.

9 And not to be as their forefathers, a faithlesse and stubborne generation: a generation that set not their heart aright, and whose spirit cleaueth not stedfastly vnto God.

10 Like as the children of Ephraim, which being harnessed, and carrying bowes: turned themselues backe in the day of battell.

11 They kept not the Couenant of God: and would not walke in his Law.

12 But forgate what he had done: and the wonderfull worke which he had shewed for them.

13 Marueilous things did hee in the sight of our forefathers in the land of Egypt: euen in the field of Zoan.

14 He diuided the Sea and let them goe thorow: he made the waters to stand on an heape.

15 In the day time also he led them with a cloud: and all the night through with a light of fire.

16 Hee clawe the hard rockes in the wildernesse, and gaue them drinke thereof: as it had bene out of the great depth.

17 Hee brought waters out of the stony rockes: so that it gushed out like the riuers.

18 Yet for all this they sinned more against him: and prouoked the most Higheft in the wildernesse.

19 They tempted God in their hearts: and required meat for their lust.

20 They spake against God also, saying: Shall God prepare a table in the wildernesse?

21 He smote the stony rocke indeed, that the water gushed out, and the streames flowed withall: but can he giue bread also, or prouide flesh for his people?

22 When the Lord heard this, he was wroth: so the fire was kindled in Iacob, and there came vp heauy displeasure against Israel.

23 Because they beleueed not in God: and put not their trust in his helpe.

24 So hee commanded the clouds aboue: and opened the doores of heauen.

25 Hee rained downe Manna also vpon them for to eate: and gaue them food from heauen.

26 So man did eate Angels food: for hee sent them meat enough.

27 He

27 Hee caused the East wind to blow vnder heauen: and through his power hee brought in the Southwest wind.

28 He rained flesh vpon them as thicke as dust: and feathered foules like as the sand of the Sea.

29 He let it fall among their tents: euen round about their habitation.

30 So they did eate and were well filled, for hee gaue them their owne desire: they were not disappointed of their lust.

31 But while the meat was yet in their mouthes, the heauy wrath of God came vpon them, and slew the wealthie of them: yea, and smote downe the chosen men that were in Israel.

32 But for all this they sinned yet more: and beleueed not his wondrous workes.

33 Therefore their dayes did he consume in vanity: and their yeeres in trouble.

34 When hee slew them they sought him: and turned them early, and enquired after God.

35 And they remembered that God was their strength: & that their high God was their redeemer.

36 Neuerthelesse, they did but flatter him with their mouth: and dissembled with him in their tongue.

37 For their heart was not whole with him: neither continued they stedfast in his conenant.

38 But he was so mercifull that he forgave their misdeeds: and destroyed them not.

39 Yea many a time turned hee his wrath away: and would not suffer his whole displeasure to arise.

40 For hee considered that they were but flesh: and that they were euen a winde that passeth away and commeth not againe.

41 Many a time did they prouoke him in the wilderness: and grieved him in the desert.

42 They turned backe and tempted God: and mocked the holy One in Israel.

43 They thought not of his hand: and of the day when he deliuered them from the hand of the enemy.

44 How he had wrought his miracles in Egypt: and his wonders in the field of Zoan.

45 Hee turned their waters into blood: so that they might not drinke of the riuers.

46 He sent lice among them, and deuoured them vp: and frogs to destroy them.

47 He gaue their fruit vnto the caterpillar: and their labour vnto the grasshopper.

48 Hee destroyed their Vines with hailestones: and their mulberry trees with the frost.

49 He smote their cattell also with hailestones: and their flocks with hot thunderbolts.

50 He cast vpon them the furiousnes of his wrath, anger, displeasure, and trouble: and sent euill angels among them.

51 He made a way to his indignation, and spared not their soule from death: but gaue their life ouer to the pestilence.

52 And smote all the first borne in Egypt: the first principall and mightiest in the dwellings of Ham.

53 But as for his owne people, he led them forth like sheepe: and carried them in the wilderness like a flocke.

54 He brought them out safely, that they should not feare: and ouerwhelmed their enemies with the Sea.

55 And brought them within the borders of his Sanctuary: euen to his mountaine which hee purchased with his right hand.

56 Hee cast out the heathen also before them:

caused their land to bee diuided among them for an heritage, and made the tribes of Israel to dwell in their tents.

57 So they tempted and displeased the most high God: and kept not his Testimonies.

58 But turned their backs: & fell away like their forefathers: starting aside like a broken bow.

59 For they grieved him with their hill Altars: & prouoked him to displeasure with their images.

60 When God heard this, hee was wroth: and tooke sore displeasure at Israel.

61 So that hee forsooke the Tabernacle in Silo: euen the tent that he had pitched among them.

62 He deliuered their power into captiuitie: and their beauty into the enemies hand.

63 He gaue his people ouer also vnto the sword: and was wroth with his inheritance.

64 The fire consumed their yong men: and their maidens were not giuen to marriage.

65 Their Priests were slaine with the sword: and there were no widowes to make lamentation.

66 So the Lord awaked as one out of sleepe: and like a gyant refreshed with wine.

67 He smote his enemies in the hinder parts: and put them to a perpetuall shame.

68 He refused the Tabernacle of Ioseph: & chose not the tribe of Ephraim.

69 But chose the tribe of Iudah: euen the hill of Sion which he loued.

70 And there hee builded his Temple on high: & laid the foundation of it like the ground which he hath made continually.

71 Hee chose Danid also his seruant: and tooke him away from the sheepfolds.

72 As hee was following the Ewes great with yong ones, he tooke him: that he might feed Iacob his people, and Israel his inheritance.

73 So he fed them with a faithfull & true heart: and ruled them prudently with all his power.

Deus uenerunt. Psal. 79.

O God, the heathen are come into thine inheritance: thy holy Temple haue they defiled, and made Hierusalem an heape of stones. *Morning prayer.*

1 The dead bodies of thy seruants haue they giuen to be meat vnto the fowles of the ayre: and the flesh of thy Saints vnto the beasts of the land.

2 Their blood haue they shed like water on euery side of Hierusalem: and there was no man to bury them.

3 Wee are become an open shame to our enemies: a very scorne and derision vnto them that are round about vs.

4 Lord, how long wilt thou be angry: shall thy ieaousie burne like fire for euer?

5 Powre out thine indignation vpon the heathen that haue not knownen thee: and vpon the kingdoms, that haue not called vpon thy Name.

6 For they haue deuoured Iacob: and laid waste his dwelling place.

7 O remember not our old finnes, but haue mercie vpon vs, and that soone: for wee are come to great misery.

8 Helpe vs, O God of our saluation: for the glory of thy Name: O deliuer vs and be mercifull vnto our finnes for thy Names sake.

9 Wherefore do the heathen say: where is now their God?

10 O let the vengeance of thy seruants blood that is shed: bee openly shewed vpon the heathen in our sight.

12 O let the sorrowfull fighting of the prisoners come before thee: according to the greatnesse of thy power, preserve thou those that are appointed to die.

13 And for the blasphemy wherewith our neighbours have blasphemed thee: reward thou them (O Lord) seven-fold into their bosome.

14 So wee that be thy people and sheepe of thy pasture, shall give thee thanks for ever: and will alway be shewing forth thy praise from generation to generation.

Qui Regis Israel. Psal. 80.

HEare, O thou shepheard of Israel, thou that leadest Ioseph like a sheepe: shew thy selfe also thou that fittest vpon the Cherubims.

2 Before Ephraim, Benjamin, and Manasses: stir vp thy strength, and come and helpe vs.

3 Turne vs againe, O God: shew the light of thy countenance, and we shall be whole.

4 O Lord God of hostes, how long wilt thou be angry with thy people that prayeth?

5 Thou feedest them with the bread of teares: and givest them plenteousnesse of teares to drinke.

6 Thou hast made vs a very strife vnto our neighbours: and our enemies laugh vs to scorne.

7 Turne vs againe, thou God of hostes: shew the light of thy countenance, and we shall be whole.

8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou madest room e for it: and when it had taken root it filled the land.

10 The hills were covered with the shadow of it: and the boughs thereof were like the goodly Cedar trees.

11 She stretched out her branches vnto the Sea: and her boughes vnto the riuer.

12 Why hast thou then broken downe her hedges: that all they that goe by, plucke off her grapes?

13 The wild Beere out of the wood doth roote it vp: and the wilde beasts of the field deuoure it.

14 Turne thee againe thou God of hostes, looke downe from heauen: behold, and visit this vine.

15 And the place of the vineyard that thy right hand hath planted: and the branch that thou madest so strong for thy selfe.

16 It is burnt with fire, and cut downe: and they shall perish at the rebuke of thy countenance.

17 Let thy hand be vpon the man of thy right hand: and vpon the sonne of man whom thou madest so strong for thy owne selfe.

18 And so will not wee goe backe from thee: O let vs liue, and we shall call vpon thy Name.

19 Turne vs againe, O Lord God of hostes: shew the light of thy countenance, and wee shall be whole.

Exultate Deo. Psal. 81.

Sing wee merily vnto God our strength: make a cheerefull noise vnto the God of Iacob.

2 Take the Psalmes, bring hither the Tabret: the merry Harpe with the Lute.

3 Blow vp the trumpet in the new Moone: euen in the time appointed, and vpon our solemne feast day.

4 For this was made a statute for Israel: and a Law of the God of Iacob.

5 This he ordained in Ioseph for a testimonie: when hee came out of the land of Egypt, and had heard a strange language.

6 I eased his shoulder from the burden: and his hands were deliuered from making the pots.

7 Thou calledst vpon me in troubles, and I deli-

uered thee, and heard thee what time as the storme fell vpon thee.

8 I proued thee also: at the waters of strife.

9 Heare, O my people, and I will assure thee, O Israel: if thou wilt hearken vnto me.

10 There shall no strange god be in thee: neither shalt thou worship any other god.

11 I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I shall fill it.

12 But my people would not heare my voyce: and Israel would not obey me.

13 So I gaue them vp to their owne hearts lust: and let them follow their owne imaginations.

14 O that my people would haue hearkened vnto me: for if Israel had walked in my ways.

15 I should soone haue put downe their enemies: and turned my hand against their aduersaries.

16 The haters of the Lord should haue bin found liars: but their time should haue ended for ever.

17 Hee should haue fed them also with the finest wheat floure: and with hony out of the stony rocke should I haue satisfied thee.

Deus stetit. Psal. 82.

God standeth in the Congregation of Princes: *Evening Prayer*
he is a iudge among gods.

2 How long will ye giue wrong iudgment: and accept the persons of the vngodly?

3 Defend the poore and fatherlesse: see that such as be in need and necessity, haue right.

4 Deliuere the outcast and poore: saue them from the hand of the vngodly.

5 They will not be learned, nor vnderstand, but walke on still in darknesse: all the foundations of the earth be out of course.

6 I haue said, Yee are gods: and ye all are children of the most High.

7 But yee shall die like men: and fall like one of the Princes.

8 Arise, O God, & iudge thou the earth: for thou shalt take all heathen to thine inheritance.

Deus quis similis. Psal. 83.

Hold not thy tongue, O God, keepe not still silence: refraine not thy selfe, O God.

2 For loe, thine enemies make a murmuring: and they that hate thee, haue lift vp their head.

3 They haue imagined craftily against thy people: and taken counsell against thy secret ones.

4 They haue said, Come and let vs roote them out, that they be no more a people: and that the name of Israel may be no more in remembrance.

5 For they haue cast their heads together with one consent: and are confederate against thee.

6 The Tabernacles of the Edomites, and the Ismaelites: the Moabites, and the Hagarens.

7 Gebal, and Ammon, and Amalech: the Philistines, with them that dwell at Tyre.

8 Assur also is ioyned to them: and haue holpen the children of Lot.

9 But doe thou to them as vnto the Madianites: vnto Sisera, and vnto Iabim, at the brooke of Kison.

10 Which perished at Endor, and became as the dung of the earth.

11 Make them and their Princes like Oreb and Zeb: yea, make all their Princes like as Zeba and Salmana.

12 Which say, Let vs take to our selues the houses of God in possession.

13 O my God, make them like vnto a wheeles and as the stubble before the wind.

14 Like as the fire that burneth vp the wood : and as the flame that consumeth the mountaines.

15 Persecute them euen so with thy tempest : and make them afraid with thy storme.

16 Make their face ashamed, O Lord : that they may seeke thy Name.

17 Let them be confounded and vexed euer more and more : let them be put to shame and perishe.

18 And they shall know that thou (whose Name is Iehouah :) art only the most highest ouer all the earth.

Quam dilecta. Psal. 84.

O How amiable are thy dwellings : thou Lord of hostes ?

1 My soule hath a desire and longing to enter into the courts of the Lord : my heart and my flesh reioyce in the liuing God.

2 Yea, the Sparrow hath found her an house, and the swallow a nest where shee may lay her young : euen thy Altars, O Lord of hostes, my King and my God.

3 Blessed are they that dwell in thy house : they will be alway praising thee.

4 Blessed is the man whose strength is in thee : in whose heart are thy wayes.

5 Which going through the vale of misery, vse it for a well : and the pooles are filled with water.

6 They will goe from strength to strength : and vnto the God of gods appeareth euery one of them in Sion.

7 O Lord God of hostes, heare my prayer : hearken, O God of Iacob.

8 Behold, O God, our defender : and loke vpon the face of thine Anointed.

9 For one day in thy Courts : is better then a thousand.

10 I had rather be a doore-keeper in the house of my God : then to dwell in the tents of vngodlines.

11 For the Lord God is a light and defence : the Lord will giue grace and worship, and no good thing shall he withhold from them that liue a godly life.

12 O Lord God of hostes : blessed is the man that putteth his trust in thee.

Benedixisti Domine. Psal. 85.

Lord, thou art become gracious vnto thy land : thou hast turned away the captiuitie of Iacob.

2 Thou hast forgiven the offence of thy people : and couered all their sinnes.

3 Thou hast taken away all thy displeasure : and turned thy selfe from thy wrathfull indignation.

4 Turne vs then, O God our Sauour : and let thine anger cease from vs.

5 Wilt thou bee displeased at vs for euer : and wilt thou stretch out thy wrath from one generation to another ?

6 Wilt thou not turne againe and quicken vs : that thy people may reioyce in thee.

7 Shew vs thy mercy, O Lord : and grant vs thy saluation.

8 I will hearken what the Lord God will say concerning me : for he shall speake peace vnto his people, and to his Saints that they turne not againe.

9 For his saluation is nigh them that feare him : that glory may dwell in our land.

10 Mercy and truth are met together : righteousness and peace haue kissed each other.

11 Truth shall flourish out of the earth : and righteousness hath looked downe from heauen.

12 Yea the Lord shall shew louing kindnesse : and our land shall giue her increase.

13 Righteousnesse shall goe before him : and hee shall direct his going in the way.

Inclina Domine. Psal. 86.

Bow downe thine eare, O Lord, and heare mee: *Morning prayer.*

2 For I am poore and in misery.

3 Preserve thou my soule, for I am holy : my God, saue thy seruant, that putteth his trust in thee.

4 Be mercifull vnto me, O Lord : for I will call daily vpon thee.

5 Comfort the soule of thy seruant : for vnto thee (O Lord) doe I lift vp my soule.

6 For thou, Lord, art good and gracious : and of great mercie to all them that call vpon thee.

7 Giue eare, Lord, vnto my prayer : and ponder the voice of my humble desires.

8 In the time of my trouble I wil call vpon thee : for thou hearest me.

9 Among the gods there is none like vnto thee, (O Lord :) there is not one that can doe as thou doest.

10 All nations whom thou hast made, shall come and worship thee, O Lord : and shall glorifie thy Name.

11 For thou art great, and doest wondrous things : thou art God alone.

12 Teach me thy way, O Lord, and I will walke in thy truth : O knit my heart vnto thee, that I may feare thy Name.

13 I will thanke thee, O Lord my God, with all my heart : and will praise thy Name for euermore.

14 For great is thy mercy toward me : and thou hast deliuered my soule from the nethermost hell.

15 O God, the proud are risen against mee : and the Congregations of naughtie men haue sought after my soule, and haue not set thee before their eyes.

16 But thou (O Lord God) art full of compassion and mercy : long suffering, plenteous in goodness and trueth.

17 O turne thee then vnto me, and haue mercy vpon me : giue thy strength vnto thy seruant, and helpe the sonne of thy handmaid.

18 Shew some good token vpon me, for good, that they which hate me may see it, and be ashamed : because thou, Lord, hast holpen mee, and comforted me.

Fundamentum eius. Psal. 87.

Her foundations are vpon the holy hills : the Lord loueth the gates of Sion, more then all the dwellings of Iacob.

2 Very excellent things are spoken of thee : thou City of God.

3 I will thinke vpon Rahab and Babylon : with them that know me.

4 Behold yee the Philistines also : and they of Tyre, with the Moabians, loe there was he borne.

5 And of Sion it shall be reported, that he was borne in her : and the most High shall establish her.

6 The Lord shall rehearse it : when hee writeth vp the people, that he was borne there.

7 The singers also and trumpeters shall hee rehearse : all my fresh springs shall be in thee.

Domine Deus. Psal. 88.

O Lord God of my saluation, I haue cryed day and night before thee : O let my prayer enter into thy presence, incline thine eare vnto my calling.

2 For my soule is full of trouble : and my life draweth nigh vnto hell.

3 I am counted as one of them that goe downe into the pit : and I haue bene euen as a man that hath no strength.

4 Free among the dead, like vnto them that bee wounded and lie in the graue: which be out of remembrance, and are cut away from thine hand.

5 Thou hast laid me in the lowest pit: in a place of darknesse, and in the deepe.

6 Thine indignation lieth hard vpon mee: and thou hast vexed me with all thy stormes.

7 Thou hast put away mine acquaintance farre from me: and made me to be abhorred of them.

8 I am so fast in prison: that I cannot get forth.

9 My sight faileth for very trouble: Lord I haue called daily vpon thee, I haue stretched out mine hands vnto thee.

10 Doeſt thou ſhew wonders among the dead: or ſhall the dead riſe vp againe and praiſe thee?

11 Shall thy louing kindneſſe be ſhewed in the graue, or thy faithfullneſſe in deſtruction?

12 Shall thy wondrous workes be knowne in the darke: and thy righteouſneſſe in the land where all things are forgotten?

13 Vnto thee haue I cryed, O Lord: and early ſhall my prayer come before thee.

14 Lord, why abhorreſt thou my ſoule: and hideſt thou thy face from me?

15 I am in miſery, and like vnto him that is at the point to die: (euen from my youth vp) thy terrors haue I ſuffered with a troubled minde.

16 Thy wrathfull diſpleaſure goeth ouer me: and the feare of thee hath vndone me.

17 They came round about me daily like waters: and compaſſed me together on euery ſide.

18 My louers & friends haſt thou put away from me: and hid mine acquaintance out of my ſight.

Miſericordias Domini. Pſal. 89.

Evening prayer. MY ſong ſhall bee alway of the louing kindneſſe of the Lord: with my mouth will I euer bee ſhewing thy trueth from one generation to another.

2 For I haue ſaid, Mercy ſhall be ſet vp for euer: thy trueth ſhalt thou eſtabliſh in the heauens:

3 I haue made a Couenant with my choſen: I haue ſworne vnto Dauid my ſeruant.

4 Thy ſeed will I eſtabliſh for euer: and ſet vp thy throne from one generation to another.

5 O Lord, the very heauens ſhall praiſe thy wondrous workes: and thy trueth in the Congregation of the Saints.

6 For who is he among the clouds, that ſhall be compared vnto the Lord?

7 And what is he among the gods: that ſhall be like vnto the Lord?

8 God is very greatly to be feared in the counſell of the Saints: and to be had in reuerence of all them that are about him.

9 O Lord God of hoſtes, who is like vnto thee, thy trueth (moſt mighty Lord) is on euery ſide.

10 Thou ruleſt the raging of the Sea: thou ſtilleſt the waues thereof when they ariſe.

11 Thou haſt ſubdued Egypt, and deſtroyed it: thou haſt ſcattered thine enemies abroad with thy mighty arme.

12 The heauens are thine, the earth alſo is thine: thou haſt laid the foundation of the round world, and all that therein is.

13 Thou haſt made the North and the South: Ta- bor and Hermon ſhall reioyce in thy Name.

14 Thou haſt a mighty arme: ſtrong is thy hand, and high is thy right hand.

15 Righteouſnes and equitie is the habitation of thy ſeate: mercy and trueth ſhall goe before thy face.

16 Blessed is the people (O Lord) that can reioyce

in thee: they ſhall walke in the light of thy countenance.

17 Their delight ſhalbe daily in thy Name: and in thy righteouſneſſe ſhall they make their boalt.

18 For thou art the glory of their ſtrength: and in thy louing kindnes thou ſhalt liſt vp our horns.

19 For the Lord is our defence: the holy One of Iſrael is our King.

20 Thou ſpakeſt ſometimes in viſions vnto thy Saints, and ſaideſt: I haue laid help vpon one that is mightie, I haue exalted one choſen out of the people.

21 I haue found Dauid my ſeruant: with my holy oile haue I annointed him.

22 My hand ſhall hold him faſt: and mine arme ſhall ſtrengthen him.

23 The enemy ſhall not be able to doe him violence: the ſon of wickedneſſe ſhall not hurt him.

24 I ſhall ſmite downe his foes before his face: and plague them that hate him.

25 My truth alſo and my mercy ſhalbe with him: and in my Name ſhall his horne be exalted.

26 I will ſet his dominion alſo in the Sea: and his right hand in the floods.

27 He ſhal call me, Thou art my Father, my God and my ſtrong ſaluation.

28 And I will make him my firſt borne: higher then the Kings of the earth.

29 My mercy will I keepe for him for euermore: and my Couenant ſhall ſtand faſt with him.

30 His ſeed alſo will I make to endure for euer: and his throne as the dayes of heauen.

31 But if his children forſake my Law: and walke not in my iudgements.

32 If they breake my ſtatutes, and keepe not my Commandements: I will viſite their offences with the rod, and their ſinne with ſcourges.

33 Neuertheleſſe, my louing kindneſſe will I not vtterly take from him: nor ſuffer my trueth to faile.

34 My Couenant will I not breake, nor alter the thing that is gone out of my lips: I haue ſworne once by my holineſſe, that I will not faile Dauid.

35 His ſeed ſhall endure for euer: and his ſeat is like as the Sunne before me.

36 He ſhal ſtand faſt for euermore as the Moone: and as the faithfull witneſſe in heauen.

37 But thou haſt abhorred and forſaken thine anointed: and art diſpleaſed at him.

38 Thou haſt broken the Couenant of thy ſeruant, and caſt his crowne to the ground.

39 Thou haſt ouerthrowen all his hedges: and broken downe his ſtrong holds.

40 All they that goe by ſpoile him: and he is become a rebuke to his neighbours.

41 Thou haſt ſet vp the right hand of his enemies: and made all his aduerſaries to reioyce.

42 Thou haſt taken away the edge of his ſword: and giueſt him not victory in the battell.

43 Thou haſt put out his glory: and caſt his throne downe to the ground.

44 The dayes of his youth haſt thou ſhortned: and couered him with diſhonour.

45 Lord, how long wilt thou hide thy ſelfe, for euer: and ſhall thy wrath burne like fire?

46 O remember how ſhort my time is: wherefore haſt thou made all men for nought?

47 What man is he that liueth, and ſhall not ſee death: and ſhall he deliuer his ſoule from the hand of hell?

48 Lord, where are thy olde louing kindneſſes: which thou ſwareſt vnto Dauid in thy trueth?

49 Remember (Lord) the rebuke that thy seruants haue: and how I doe beare in my bosome the rebukes of many people.

50 Wherewith thine enemies haue blasphemed thee, and slandered the footsteppes of thine anointed: praised bee the Lord for euermore, Amen, Amen.

Domine refugium. Psal. 90.

Morning
prayer.

Lord thou hast bene our refuge: from one generation to another.

2 Before the mountaines were brought forth, or euer the earth and the world were made: thou art God from euermore, and world without end.

3 Thou turnest man to destruction: againe thou sayest, Come againe ye children of men.

4 For a thousand yeres in thy sight, are but as yesterday: seeing that is past as a watch in the night.

5 As soone as thou scatterest them, they are euen as a sleepe: & fade away suddenly like the grasse.

6 In the morning it is green, & groweth vp: but in the euening it is cut down, dried vp, & withered.

7 For we consume away in thy displeasure: and are afraid at thy wrathfull indignation.

8 Thou hast set our misdeeds before thee: and our secret sinnes in the sight of thy countenance.

9 For when thou art angry all our dayes are gone: we bring our yeres to an end, as it were a tale that is told.

10 The dayes of our age are threescore yeres and ten, and though men be so strong, that they come to fourescore yeres: yet is their strength then but labour and sorrow, so soone passeth it away, and we are gone.

11 But who regardeth the power of thy wrath: for euen thereafter as a man feareth, so is thy displeasure.

12 O teach vs to number our daies: that we may apply our hearts vnto wisdom.

13 Turne thee againe (O Lord) at the last: and be gracious vnto thy seruants.

14 O satisfie vs with thy mercy, & that soone: so shall we reioyce & be glad all the daies of our life.

15 Comfort vs againe, now after the time that thou hast plagued vs: and for the yeres wherein we haue suffered aduersity.

16 Shew thy seruants thy worke: and their children thy glory.

17 And the glorious maiesty of the Lord our God be vpon vs: prosper thou the worke of our hands vpon vs, O prosper thou our handy worke.

Qui habitat. Psal. 91.

Who so dwelleth vnder the defence of the most High: shall abide vnder the shadow of the Almighty.

2 I will say vnto the Lord, thou art my hope, and my strong hold: my God, in him will I trust.

3 For he shall deliuer thee from the snare of the hunter: and from the noisome pestilence.

4 He shall defend thee vnder his wings, and thou shalt be safe vnder his feathers: his faithfulness and trueth shall be thy shield and buckler.

5 Thou shalt not be afraide for any terror by night: nor for the arrow that flyeth by day.

6 For the pestilence that walketh in darknes: nor for the sickenes that destroyeth in the noone day.

7 A thousand shall fall beside thee, and ten thousand at thy right hand: but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold: and see the reward of the vngodly.

9 For thou Lord art my hope: thou hast set thine house of defence very high.

10 There shall no euill happen vnto thee: neither shall any plague come nigh thy dwelling.

11 For he shall giue his Angels charge ouer thee: to keepe thee in all thy wayes.

12 They shall beare thee in their hands: that thou hurt not thy foot against a stone.

13 Thou shalt goe vpon the lion and adder: the young Lion and the Dragon shalt thou tread vnder thy feet.

14 Because he hath set his loue vpon mee, therefore shall I deliuer him: I shall set him vp because he hath knowne my Name.

15 Hee shall call vpon me, and I will heare him: yea, I am with him in trouble, I will deliuer him and bring him to honour.

16 With long life will I satisfie him: and shew him my saluation.

Bonus est confiteri. Psal. 91.

It is a good thing to giue thanks vnto the Lord: and to sing praises vnto thy Name, O most Highest.

2 To tell of thy louing kindnesse early in the morning: and of thy truth in the night season.

3 Vpon an instrument of ten strings, & vpon the Lute: vpon a loud instrument, and vpon the Harpe.

4 For thou Lord hast made me glad through thy workes: and I will reioyce in giuing praise for the operations of thy hands.

5 O Lord how glorious are thy workes: and thy thoughts are very deepe.

6 An vnwise man doth not well consider this: and a foole doth not vnderstand it.

7 When the vngodly are Greene as the grasse, & when all the workers of wickednesse doe flourish: then shall they be destroyed for euer, but thou Lord art the most Highest for euermore.

8 For loe thine enemies (O Lord) loe thine enemies shall perish: and all the workers of wickednesse shall be destroyed.

9 But mine horne shall be exalted like the horne of an Vnicorne: for I am anointed with fresh oile.

10 Mine eye also shall see his lust of mine enemies: and mine ear shall heare his desire of the wicked that rise vp against me.

11 The righteous shall flourish like a Palme tree: and shall spread abroad like a Cedar in Libanus.

12 Such as bee planted in the house of the Lord: shall flourish in the courts (of the house) of our God.

13 They also shall bring forth more fruit in their age, and shall be fat and well liking.

14 That they may shew how true the Lord my strength is: and that there is no vnrighteousnesse in him.

Dominus regnabit. Psal. 93.

The Lord is King, and hath put on glorious appa-
reil: the Lord hath put on his appa-
reil, and girded himselfe with strength. Evening
prayer.

2 He hath made the round world so sure: that it cannot be mooued.

3 Euer since the world began hath thy seat been prepared: thou art from euermore.

4 The floods are risen (O Lord) the floods haue lift vp their voice: the floods lift vp their waues.

5 The waues of the Sea are mightie, and rage horribly: but yet the Lord that dwelleth on high is mightier.

6 Thy

6 Thy Testimonies, O Lord, are very sure: holiness becometh thine house for euer.

Deus ultionum. Psal. 94.

O Lord God, to whom vengeance belongeth: thou God to whom vengeance belongeth, shew thy selfe.

2 Arise thou Iudge of the world: and reward the proud after their deserving.

3 Lord, how long shall the vngodly: how long shall the vngodly triumph?

4 How long shall all wicked doers speake so disdainfully: and make such proud boasting?

5 They smite downe thy people, O Lord: and trouble thine heritage.

6 They murder the widow and the stranger, and put the fatherlesse to death.

7 And yet they say, Tuth the Lord shall not see: neither shall the God of Iacob regard it.

8 Take heed, ye vnwise among the people: O ye fooles, when will ye vnderstand?

9 He that planteth the eare, shall hee not heare? or he that made the eye shall he not see?

10 Or he that nutureth the heathen: it is he that teacheth man knowledge, shall not he punish?

11 The Lord knoweth the thoughts of man: that they are but vaine.

12 Blessed is the man whom thou chastenest (O Lord) and teachest him in thy Law.

13 That thou mayest giue him patience in time of aduersity: vntill the pit be digged vp for the vngodly.

14 For the Lord will not faile his people: neither will he forsake his inheritance.

15 Vntill righteousness turne againe vnto iudgement: all such as be true in heart shall follow it.

16 Who will rise vp with me against the wicked: or who will take my part against the euill doers?

17 If the Lord had not helped mee: it had not failed, but my soule had bene put to silence.

18 But when I said, My foot hath slipped: thy mercy (O Lord) held me vp.

19 In the multitude of the sorrowes that I had in my heart: thy comforts haue refreshed my soule.

20 Wilt thou haue any thing to doe with the stoole of wickednes: which imagineth mischief as a Law.

21 They gather them together against the soule of the righteous: and condemne the innocent blood.

22 But the Lord is my refuge: and my God is the strength of my confidence.

23 He shall recompense them their wickednesse, and destroy them in their owne malice: yea, the Lord our God shall destroy them.

Venite, exultemus. Psal. 95.

Morning
prayer.

O Come, let vs sing vnto the Lord: let vs heartily reioyce in the strength of our saluation.

2 Let vs come before his presence with thanksgiving, and shew your selues glad in him wth Psalmes.

3 For the Lord is a great God: and a great King aboue all gods.

4 In his hands are all the corners of the earth: and the strength of the hils is his also.

5 The sea is his, and he made it: and his hands prepared the dry land.

6 O come, let vs worship and fall downe: and kneele before the Lord our Maker.

7 For he is (the Lord) our God: and we are the people of his pasture, and the sheepe of his hands.

8 To day if ye will heare his voice, harden not your hearts: as in the prouocation, and as in the day of temptation in the wildernesse.

9 When your fathers tempted me: proued me,

and saw my workes.

10 Fourtie yeeres long was I geiued with this generation, and said: It is a people that doe erre in their hearts, for they haue not knowen my wayes.

11 Vnto whom I sware in my wrath: that they should not enter into my rest.

Cantate Domino. Psal. 96.

O Sing vnto the Lord a new song: sing vnto the Lord, all the whole earth.

2 Sing vnto the Lord, and praise his Name: be telling of his saluation from day to day.

3 Declare his honour vnto the heathen: and his wonders vnto all people.

4 For the Lord is great, and cannot worthily be praised: he is more to be feared then all gods.

5 As for the gods of the heathen, they bee but idoles: but it is the Lord that made the heauens.

6 Glory and worship are before him: power and honour are in his Sanctuary.

7 Ascribe vnto the Lord (O ye kindreds of the people:) ascribe vnto the Lord worship and power.

8 Ascribe vnto the Lord the honour due vnto his Name: bring presents, and come into his courts.

9 O worship the Lord in the beauty of holinesse: let the whole earth stand in awe of him.

10 Tell it out among the heathen, that the Lord is King: and that it is he which hath made the round world so fast that it cannot be moued, and how that he shall iudge the people righteously.

11 Let the heauens reioyce, and let the earth be glad: let the sea make a noise, and all that therein is.

12 Let the field be ioyfull, and all that is in it: then shall all the trees of the wood reioyce before the Lord.

13 For he commeth, for he commeth to iudge the earth: and with righteousness to iudge the world, and the people with his trueth.

Dominus regnavit. Psal. 97.

The Lord is King, the earth may be glad thereof: yea, the multitude of the yles may be glad thereof.

2 Cloudes and darkenesse are round about him: righteousness and iudgement are the habitation of his seat.

3 There shall goe a fire before him, and burne vp his enemies on euery side.

4 His lightnings gaue shine vnto the world: the earth saw it, and was afraid.

5 The hils melted like waxe at the presence of the Lord: at the presence of the Lord of the whole earth.

6 The heauens haue declared his righteousness: and all the people haue seene his glory.

7 Confounded bee all they that worship carned images, and that delight in vaine gods: worship him, all ye gods.

8 Sion heard of it, and reioyed: and the daughters of Iuda were glad because of thy iudgements, O Lord.

9 For then Lord art higher then all that are in the earth: thou art exalted farre aboue all gods.

10 O ye that loue the Lord, see that yee hate the thing which is euill: the Lord prefermeth the soules of his Saints: he shall deliuer them from the hand of the vngodly.

11 There is sprung vp a light for the righteous: and ioyfull gladnesse for such as be true hearted.

12 Reioyce in the Lord, ye righteous: and giue thanks for a remembrance of his holinesse.

Cantate Domino. Psal. 98.

O Sing vnto the Lord a new song: for he hath done marueilous things.

Evening
prayer.

The xix. day.

The Psalmes.

The xx. day.

2 With his owne right hand, and with his holy arme: hath he gotten himselfe the victorie.

3 The Lord declared his saluation: his righteousness hath hee openly shewed in the sight of the heathen.

4 He hath remembered his mercy and trueth towards the house of Israel: and all the ends of the world haue scene the saluation of our God.

5 Shew your selues ioyfull vnto the Lord: all ye lands, sing, reioyce, and giue thanks.

6 Praise the Lord vpon the harpe; sing to the harpe with a Psalme of thanksgiuing.

7 With trumpets also and shawmes: O shew your selues ioyfull before the Lord the King.

8 Let the Sea make a noise, and all that therein is: the round world, and they that dwell therein.

9 Let the floods clap their hands, and let the hills be ioyfull together before the Lord: for he is come to iudge the earth.

10 With righteousness shall he iudge the world: and the people with equity.

Dominus regnauit. Psal. 99.

The Lord is King, bee the people neuer so vnpatient: hee sitteth betwene the Cherubims, be the earth neuer so vnquiet.

2 The Lord is great in Sion: and high aboue all people.

3 They shall giue thanks vnto thy Name: which is great, wonderfull, and holy.

4 The Kings power loueth iudgement, thou hast prepared equity: thou hast executed iudgement and righteousness in Iacob.

5 O magnifie the Lord our God: and fall downe before his footstool, for he is holy.

6 Moses and Aaron among his Priests, and Samuel among such as call vpon his Name: these called vpon the Lord, and he heard them.

7 He spake vnto them out of the cloudy pillar: for they kept his Testimonies, and the Law that he gaue them.

8 Thou heardest them (O Lord our God:) thou forgavest them, O God, and punishedst their owne inuentions.

9 O magnifie the Lord our God, and worship him vpon his holy hill: for the Lord our God is holy.

Jubilate Deo. Psal. 100.

O Be ioyfull in the Lord, all ye lands: serue the Lord with gladnesse, and come before his presence with a song.

2 Be ye sure that the Lord he is God: it is he that hath made vs, and not we our selues, we are his people, and the sheepe of his pasture.

3 O goe your way into his gates with thanksgiuing, and into his courts with praise: be thankfull vnto him, and speake good of his Name.

4 For the Lord is gracious, his mercy is euerslasting: and his trueth endureth from generation to generation.

Misericordiam & iudicium. Psal. 101.

My song shall be of mercy and iudgement: vnto thee, O Lord, will I sing.

2 O let me haue vnderstanding: in the way of godlinesse.

3 When wilt thou come vnto me: I will walke in my house with a perfect heart.

4 I will take no wicked thing in hand, I hate the finnes of vnfaithfulnessse: there shall no such cleaue vnto me.

5 A froward heart shall depart from me: I will not know a wicked person.

6 Whoso priniely slandereth his neighbour; him will I destroy.

7 Whoso hath also a proud looke, and high stomacke: I will not suffer him.

8 Mine eyes looke vpon such as bee faithfull in the land: that they may dwell with me.

9 Who so leadeth a godly life: he shall bee my seruant.

10 There shall no deceitfull person dwell in my house: he that telleth lies, shall not tary in my sight.

11 I shall soone destroy all the vngodly that are in the land: that I may root out all wicked doers from the cite of the Lord.

Dominus exaudi. Psal. 102.

Hear my prayer, O Lord, and let my crying come vnto thee. Morning prayer.

2 Hide not thy face from me in the time of my trouble: encline thine eares vnto me when I call, O heare me, and that right soone.

3 For my daies are consumed away like smoake: and my bones are burnt vp as it were a firebrand.

4 My heart is smitten downe, and withered like grasie: so that I forget to eate my bread.

5 For the voyce of my groaning: my bones will scarce cleaue to my flesh.

6 I am become like a pellicane in the wildernes: and like an owle that is in the desert.

7 I haue watched, and am euen as it were a sparrow: that sitteth alone vpon the house top.

8 Mine enemies reuile me all the day long: and they that are mad vpon me, are sworne together against me.

9 For I haue eaten ashes as it were bread: and mingled my drinke with weeping.

10 And that because of thine indignation, and wrath: for thou hast taken me vp, & cast me down.

11 My dayes are gone like a shadow: and I am withered like grasie.

12 But thou (O Lord) shalt endure for euer: and thy remembrance throughout all generations.

13 Thou shalt arise and haue mercy vpon Sion: for it is time that thou haue mercy vpon her, yea, the time is come.

14 And why? thy seruants thinke vpon her stones: and it pitieth them to see her in the dust.

15 The heathen shall feare thy Name, O Lord: and all the kings of the earth thy maiesty.

16 When the Lord shall build vp Sion: and when his glory shall appeare.

17 When he turneth him vnto the prayer of the poore destitute: and despiseth not their desire.

18 This shall be written for those that come after: and the people which shall be borne, shall praise the Lord.

19 For he hath looked downe from his Sanctuary: out of the heauen did the Lord behold the earth.

20 That he might heare the mournings of such as be in captiuitie: and deliuer the children appointed to death.

21 That they may declare the Name of the Lord in Sion: and his worship at Ierusalem.

22 When the people are gathered together: and the kingdomes also to serue the Lord.

23 Hee brought downe my strength in my iourney: and shortened my dayes.

24 But I said, O my God, Take mee not away in the middest of my age: as for thy yeeres, they endure throughout all generations.

25 Thou Lord in the beginning hast layd the foundation of the earth: and the heauens are the worke of thy hands.

26 They shall perish, but thou shalt endure: they all shall waxe old as doth a garment.

27 And as a vesture shalt thou change them, and they

they shall be changed : but thou art the same, and thy yeeres shall not faile.

28 The children of thy seruants shall continue : and their seed shall stand fast in thy sight.

Benedic anima mea. Psal. 103.

Praise the Lord, O my soule: and all that is within me, praise his holy Name.

2 Praise the Lord, O my soule: and forget not all his benefits.

3 Which forgiveth all thy sinnes: and healeth all thine infirmities.

4 Which saue thy life from destruction: and crowneth thee with mercy and louing kindnesse.

5 Which satisfieth thy mouth with good things: making thee yong and lusty as an Eagle.

6 The Lord executeth righteousness and iudgement: for all them that are oppressed with wrong.

7 Hee shewed his wayes vnto Moses: his workes vnto the children of Israel.

8 The Lord is full of compassion and mercie: long suffering, and of great goodnesse.

9 He will not alway be chiding: neither keepeth he his anger for euer.

10 Hee hath not dealt with vs after our sinnes: nor rewarded vs according to our wickednesse.

11 For looke how high the heauen is in comparison of the earth: so great is his mercy also toward them that feare him.

12 Looke how wide also the East is from the West: so farre hath he set our sinnes from vs.

13 Yea, like as a father pitieth his owne children: euen so is the Lord mercifull vnto them that feare him.

14 For he knoweth whereof we be made: he remembereth that we are but dust.

15 The dayes of man are but as grasse: for hee flourisheth as a floure of the field.

16 For as soone as the winde goeth ouer it, it is gone: and the place thereof shall know it no more.

17 But the mercifull goodnesse of the Lord endureth for euer and euer, vpon them that feare him: and his righteousness vpon childrens children.

18 Euen vpon such as keepe his Conenant: and thinke vpon his Commandements to doe them.

19 The Lord hath prepared his seate in heauen: and his kingdome ruleth ouer all.

20 O praise the Lord, ye Angels of his: yee that excell in strength: yee that fulfill his Commandement, and hearken vnto the voice of his words.

21 O praise the Lord, all ye his hostes: ye seruants of his that doe his pleasure.

22 O speake good of the Lord, all yee workes of his, in all places of his dominion: praise thou the Lord, O my soule.

Benedic anima mea. Psal. 104.

Evening prayer.

Praise the Lord, O my soule, O Lord my God, thou art become exceeding glorious: thou art clothed with maiestie and honour.

2 Thou deckest thy selfe with light, as it were with a garment: and spreadest out the heauens like a curtaine.

3 Which layeth the beames of his chamber in the waters: and maketh the clouds his charet, and walketh vpon the wings of the winde.

4 Hee maketh his Angels spirits: and his ministers a flaming fire.

5 Hee laid the foundations of the earth: that it neuer should mooue at any time.

6 Thou coueredst it with the deepe, like as with a garment: the waters stand in the hills.

7 At thy rebuke they flee: at the voice of thy thunder they are afraid.

8 They goe vp as high as the hills, and downe to the valleys beneath: euen vnto the place which thou hast appointed for them.

9 Thou hast set them their bounds, which they shall not passe: neither turne againe to couer the earth.

10 He sendeth his springs into the riuers, which run among the hills.

11 All beasts of the field drinke thereof: and the wilde asses quench their thirst.

12 Besides them shall the foules of the ayre haue their habitation: and sing among the branches.

13 He watereth the hills from above: the earth is filled with the fruit of thy workes.

14 He bringeth forth grasse for the cattell: and greene herbe for the seruice of men.

15 That he may bring food out of the earth, and wine that maketh glad the heart of man: and oyle to make him a cheerfull countenance, and bread to strengthen mans heart.

16 The trees of the Lord also are full of sap: euen the Cedars of Libanus which he hath planted.

17 Wherein the birds make their nests: and the furre trees are a dwelling for the storke.

18 The high hills are a refuge for the wild goats: and so are the stony rocks for the conies.

19 He appointed the Moone for certaine seasons: and the Sunne knoweth his going downe.

20 Thou makest darknesse that it may be night: wherein all the beasts of the forest doe moue.

21 The Lyons roaring after their prey: doe seeke their meat at God.

22 The Sun ariseth, and they get them away together: and lay them downe in their dens.

23 Man goeth forth vnto his worke and to his labour: vntill the euening.

24 O Lord, how manifold are thy workes: in wisdom hast thou made them all, the earth is full of thy riches.

25 So is the great and wide sea also: wherein are things creeping innumerable, both small and great beasts.

26 There go the ships, & there is that Leviathan whom thou hast made to take his pastime therein.

27 These wait all vpon thee: that thou mayest giue them meat in due season.

28 When thou giuest it them, they gather it: and when thou openest thy hand, they are filled with good.

29 When thou hidest thy face, they are troubled: when thou takest away their breath, they die, and are turned againe to their dust.

30 When thou lettest thy breath goe forth, they shall be made: and thou shalt renew the face of the earth.

31 The glorious maiesty of the Lord shall endure for euer: the Lord shall reioyce in his workes.

32 The earth shall tremble at the looke of him: if he doe but touch the hills, they shall smoke.

33 I will sing vnto the Lord as long as I liue: I will praise my God, while I haue my being.

34 And so shall my words please him: my ioy shall be in the Lord.

35 As for sinners they shall bee consumed out of the earth, and the vngodly shall come to an end: praise thou the Lord, O my soule, praise the Lord.

Confitemini Domino. Psal. 105.

O Giue thanks vnto the Lord, and call vpon his Name: tell the people what things hee hath done.

2 O let your songs be of him, & praise him: and let your talking be of all his wondrous workes.

3 Reioyce in his holy Name: let the heart of them reioyce that seeke the Lord.

4 Seeke the Lord and his strength seeke his face euermore.

5 Remember the marvellous works that he hath done: his wonders & the iudgements of his mouth.

6 O ye seed of Abraham his seruants: ye children of Iacob his chosen.

7 He is the Lord our God: his iudgements are in all the world.

8 He hath bene alwayes mindfull of his Covenant and promise: that he made to a thousand generations.

9 Euen the Covenant that hee made with Abraham: and the oath that he sware vnto Isaac.

10 And appointed the same vnto Iacob for a law: and to Israel for an everlasting Testament.

11 Saying, Vnto thee will I giue the land of Canaan: the lot of your inheritance.

12 When there were yet but a few of them: and they strangers in the land.

13 What time as they went from one nation to another: from one kingdome to another people.

14 He suffered no man to doe them wrong: but reprov'd euen Kings for their sakes.

15 Touch not mine Anointed: and doe my Prophets no harme.

16 Moreover he called for a dearth vpon the land and destroyed all the prouision of bread.

17 But he had sent a man before them: euen Joseph which was sold to be a bond seruant.

18 Whose feet they hurt in the stocks: the yron entred into his soule.

19 Vntil & time came that his cause was knowne: the word of the Lord tried him.

20 The King sent and deliuered him: the Prince of the people let him goe free.

21 He made him lord also of his house: and ruler of all his substance.

22 That he might informe his Princes after his will: and teach his Senators wisdom.

23 Israel also came into Egypt: and Iacob was a stranger in the land of Ham.

24 And he increased his people exceedingly: and made them stronger then their enemies.

25 Whose heart turned so, that they hated his people: and dealt vntreuely with his seruants.

26 Then sent hee Moses his seruant: and Aaron whom he had chosen.

27 And these shewed his tokens among them: and wonders in the land of Ham.

28 He sent darknesse, and it was darke: and they were not obedient vnto his word.

29 He turned their waters into blood: and slew their fish.

30 Their land brought forth frogs: yea, euen in their Kings chambers.

31 He spake the word, and there came all manner of flies: and lice in all their quarters.

32 He gaue them hailestones for raine: and flames of fire in their land.

33 Hee smote their vines also and figtrees: and destroyed the trees that were in their coasts.

34 He spake the word, and the grasshoppers came, and caterpillars innumerable: and did eate vp all the grasse in their land, and deuoured the fruit of their ground.

35 He smote all the first borne in their lands: euen the chiefe of all their strength.

36 He brought them forth also with siluer and gold: there was not one feeble person among their Tribes.

37 Egypt was glad at their departing: for they were afraid of them.

38 He spread out a cloud to be a couering: and fire to giue light in the night season.

39 At their desire he brought quails: and he filled them with the bread of heauen.

40 He opened the rocke of stone, and the waters flowed out: so that riuers ran in drie places.

41 For why? hee remembered his holy promise: and Abraham his seruant.

42 And hee brought forth his people with ioy: and his chosen with gladnesse.

43 And gaue them the lands of the heathen: and they tooke the labours of the people in possession.

44 That they might keepe his Statutes, and obserue his lawes.

Confitemini Domino. Psal. 106.

Give thanks vnto the Lord, for hee is gracious: and his mercy endureth for euer. *Evening prayer.*

1 Who can expresse the noble actes of the Lord: or shew forth all his praise?

2 Blessed are they that alway keepe iudgement: and doe righteousness.

3 Remember me, O Lord, according to the fauor that thou bearest vnto thy people: O visite mee with thy saluation.

4 That I may see the felicity of thy chosen: and reioyce in the gladnesse of thy people, and giue thanks with thine inheritance.

5 We haue sinned with our fathers: wee haue done amisse and dealt wickedly.

6 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodnesse in remembrance: but were disobedient at the Sea, euen at the red Sea.

7 Neuerthelesse, hee helped them for his Names sake: that he might make his power to be knowne.

8 He rebuked the red Sea also, and it was dried vp: so he led them thorow the deepe, as thorow a wilderness.

9 And he saued them from the aduersaries hands: and deliuered them from the hand of the enemy.

10 As for those that troubled them, the waters ouerwhelmed them: there was not one of them left.

11 Then beleued they his words: and sang praise vnto him.

12 But within a while they forgate his workes: and would not abide his counsell.

13 But lust came vpon them in the wilderness: and they tempted God in the desert.

14 And he gaue them their desires and sent leanness withall into their soule.

15 They angred Moses also in their tents: and Aaron the Saint of the Lord.

16 So the earth opened, and swallowed vp Dathan: and covered the congregation of Abiram.

17 And the fire was kindled in their company: the flame burnt vp the vngodly.

18 They made a calfe in Horeb: and worshipped the molten image.

19 Thus they turned their glory: into the similitude of a calfe that eateth hay.

20 And they forgate God their Sauour: which had done so great things in Egypt.

21 Wondrous workes in the land of Ham: and fearefull things by the red Sea.

22 So hee said hee would haue destroyed them: had not Moses his chosen stood before him in the gap: to turne away his wrathfull indignation, lest he should destroy them.

23 Yea, they thought scorn of that pleasant land: and gaue no credence vnto his word.

24 But

25 But murmured in their tents: and hearkened not vnto the voice of the Lord.

26 Then lift he vp his hand against them: to overthrow them in the wilderness.

27 To cast out their seed among the nations: and to scatter them in the lands.

28 They loyned themselves vnto Baal-Peor: and ate the offerings of the dead.

29 Thus they prouoked him to anger with their own inuentions: and the plague was great among them.

30 Then stood vp Phinees and prayed: and so the plague ceased.

31 And that was counted vnto him for righteousness: among all posterities for evermore.

32 They angered him also at the waters of strife: so that he punished Moses for their sakes.

33 Because they prouoked his spirit: so that hee spake vnaduisedly with his lips.

34 Neither destroyed they the heathen: as the Lord commanded them.

35 But were mingled among the heathen: and learned their works.

36 Inasmuch that they worshipped their idoles, which turned to their owne decay: yea, they offered their sonnes and daughters vnto deuils.

37 And shed innocent blood, euen the blood of their sonnes and of their daughters: whom they offered vnto the idoles of Canaan, and the land was defiled with blood.

38 Thus were they stained with their own works: and went a whoring after their owne inuentions.

39 Therefore was the wrath of the Lord kindled against his people: inasmuch that he abhorred his owne inheritance.

40 And he gaue them ouer into the hands of the heathen: and they that hated them, were lords ouer them.

41 Their enemies oppressed them, and had them in subiection.

42 Many a time did hee deliuer them: but they rebelled against him with their owne inuentions, and were brought downe in their wickednesse.

43 Neuerthelesse, when he saw their aduersitie: he heard their complaint.

44 Hee thought vpon his Couenant, and pitied them according to the multitude of his mercies: yea, he made all those that had led them away captiue, to pitie them.

45 Deliuer vs (O Lord our God) and gather vs from among the heathen: that we may giue thanks vnto thy holy Name, and make our boast of thy praise.

46 Blessed be the Lord God of Israel, from everlasting, and world without end: and let all the people say, Amen.

Consistentini Domino. Psal 107.

*Morning
prayer.*

O Giue thanks vnto the Lord, for he is gracious: and his mercy endureth for ever.

2 Let them giue thanks whom the Lord hath redeemed: and deliuered from the hand of the enemy.

3 And gathered them out of the lands from the East, and from the West, from the North, and from the South.

4 They went astray in the wilderness out of the way: and found no citie to dwell in.

5 Hungry and thirsty: their soule fainted in them.

6 So they cryed vnto the Lord in their trouble: and he deliuered them from their distresse.

7 He led them forth by the right way: that they

might goe to the citie where they dwelt.

8 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doeth for the children of men.

9 For hee satisfieth the empty soule, and filleth the hungry soule with goodnesse.

10 Such as sit in darknesse, and in the shadow of death, being fast bound in misery and yron.

11 Because they rebelled against the word of the Lord: and lightly regarded the counsel of the most High.

12 He also brought downe their heart through heavinesse: they fell downe, and there was none to helpe them vp.

13 So when they cried vnto the Lord in their trouble: he deliuered them out of their distresse.

14 For hee brought them out of darknesse, and out of the shadow of death: and brake their bonds in sunder.

15 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doeth for the children of men.

16 For he hath broken the gates of brass: and smitten the barres of yron in sunder.

17 Foolish men are plagued for their offence: and because of their wickednesse.

18 Their soule abhorred all manner of meat: and they were euen hard at deaths doore.

19 So when they cryed vnto the Lord in their trouble: he deliuered them out of their distresse.

20 He sent his word and healed them: and they were saved from their destruction.

21 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doeth for the children of men.

22 That they would offer vnto him the sacrifice of thanksgiving: and tell out his workes with gladnesse.

23 They that go downe to the Sea in ships: and occupy their businesse in great waters.

24 These men see the workes of the Lord: and his wonders in the deepe.

25 For at his word the stormy winde ariseth: which listeth vp the waues thereof.

26 They are caried vp to the heauen, and downe againe to the deepe: their soule melteth away because of the trouble.

27 They reele to and fro, and stagger like a drunken man: and are at their wits end.

28 So when they cry vnto the Lord in their trouble: he deliuereth them out of their distresse.

29 For he maketh the storme to cease: so that the waues thereof are still.

30 Then are they glad, because they be at rest: and so hee bringeth them to the haven where they would be.

31 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that hee doeth for the children of men.

32 That they would exalt him also in the Congregation of the people: and praise him in the seat of the Elders.

33 Which turneth the floods into a wilderness: and drieth vp the water-springs.

34 A fruitfull land maketh hee barren: for the wickednesse of them that dwell therein.

35 Again, he maketh the wilderness a standing water: and water-springs of a drie ground.

36 And there hee setteth the hungry: that they may build them a citie to dwell in.

37 That they may sow their land, and plant vineyards: to yeeld them fruits of increase.

38 He

38 He bleſſeth them, ſo that they multiply exceedingly: and ſuffereth not their cattell to decreaſe.

39 And againe, when they are miniſhed and brought lowe: through oppreſſion, through any plague or trouble.

40 Though hee ſuffer them to be euill intreated through tyrants: and let them wander out of the way in the wilderneſſe.

41 Yet helpeth he the poore out of miſery: and maketh him houſholds like a flocke of ſheepe.

42 The righteous wil conſider this, and reioyce: and the mouth of all wickedneſſe ſhall be ſtopped.

43 Whoſe is wiſe, will ponder theſe things: and they ſhall vnderſtand the louing kindneſſe of the Lord.

Paratum cor meum. Pſal. 108.

*Evening
prayer.*

O God, my heart is ready (my heart is ready:) I wil ſing and giue praiſe with the beſt member that I haue.

3 Awake thou Lute and Harpe, I my ſelfe will awake right early.

3 I will giue thanks vnto thee, O Lord, among the people: I will ſing praiſes vnto thee among the nations.

4 For thy mercie is greater then the heauens: and thy trueth reacheth vnto the clouds.

5 Set vp thy ſelfe (O God) aboue the heauens: and thy glory aboue all the earth.

6 That thy beloued may be deliuered: let thy right hand ſaue them, and heare thou me.

7 God hath ſpoken in his holineſſe: I wil reioyce therefore and diuide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manaſſes is mine: Ephraim alſo is the ſtrength of my head.

9 Iuda is my Law-giuer, Moab is my waſh-pot: ouer Edom will I caſt out my ſhooe, vpon the Philiftines will I triumph.

10 Who will lead me into the ſtrong citie: and who will bring me into Edom?

11 Haſt not thou forſaken vs, O God: and wilt not thou, God, goe forth with our hoſts?

12 O helpe vs againſt the enemy: for vaine is the helpe of man.

13 Through God we ſhall doe great acts: and it is he that ſhall tread downe our enemies.

Deus laudem. Pſal. 109.

Hold not thy tongue, O God of my praiſe: for the mouth of the vngodly, yea, and the mouth of the deceitfull is opened vpon me.

3 And they haue ſpoken againſt mee with falſe tongues: they compaſſed me about alſo with words of hatred, and fought againſt me without a cauſe.

3 For the lone that I had vnto them, loe, they take now my contrary part: but I giue my ſelfe vnto prayer.

4 Thus haue they rewarded me euill for good: and hatred for my good will.

5 Set thou an vngodly man to bee ruler ouer him: and let Satan ſtand at his right hand.

6 When ſentence is giuen vpon him, let him bee condemned: and let his prayer be turned into ſin.

7 Let his dayes be few: and let another take his office.

8 Let his children be fatherleſſe: and his wife a widow.

9 Let his children be vagabonds, and beg their bread: let them ſeek it alſo out of deſolate places.

10 Let the extortioner conſume all that he hath: and let the ſtranger ſpoile his labour.

11 Let there be no man to pity him: nor to haue compaſſion vpon his fatherleſſe children.

12 Let his poſterity be deſtroyed: and in the next generation let his name be cleane put out.

13 Let the wickedneſſe of his fathers be had in remembrance in the ſight of the Lord: and let not the ſinne of his mother be done away.

14 Let them alway be before thy Lords: that he may root out the memoriall of them from off the earth.

15 And that becauſe his minde was not to doe good: but persecuted the poore helpeleſſe man, that he might ſlay him that was vexed at the heart.

16 His delight was in curſing, and it ſhall happen vnto him: he loued not bleſſing, therefore ſhall it be farre from him.

17 He clothed himſelfe with curſing like as with a raiment: and it ſhall come into his bowels like water, and like oyle into his bones.

18 Let it be vnto him as the cloake that he hath vpon him: and as the girdle that he is alway girded withall.

19 Let it thus happen from the Lord vnto mine enemies: and to thoſe that ſpeake euill againſt my ſoule.

20 But deale thou with me (O Lord God) according vnto thy Name: for ſweet is thy mercy.

21 O deliuer me, for I am helpeleſſe and poore: and my heart is wounded within me.

22 I goe hence like the ſhadow that departeth: and am driuen away as the graſshopper.

23 My knees are weak through faſting: my fleſh is dried vp for want of fatneſſe.

24 I became alſo a rebuke vnto them: they that looked vpon me, ſhaked their heads.

25 Helpe me (O Lord my God:) O ſaue me according to thy mercy.

26 And they ſhall know how that this is thy hand: and that thou Lord, haſt done it.

27 Though they curſe, yet bleſſe thou: and let them be confounded that riſe vp againſt mee, but let thy ſeruant reioyce.

28 Let mine aduerſaries be clothed with ſhame: and let them couer themſelues with their own confuſion as with a cloake.

29 As for me, I will giue great thanks vnto the Lord with my mouth: and praiſe him among the multitude.

30 For hee ſhall ſtand at the right hand of the poore: to ſaue his ſoule from vnrighteous iudges.

Dixit Dominus. Pſal. 110.

The Lord ſaid vnto my Lord, Sit thou on my right hand: vntill I make thine enemies thy footſtoole. *Morning prayer.*

2 The Lord ſhall ſend the rod of thy power out of Sion: bee thou Ruler euen in the mids among thine enemies.

3 In the day of thy power ſhall the people offer thee free-will offerings with an holy worſhip: the dew of thy birth is of the wombe of the morning.

4 The Lord ſware, and will not repent: Thou art a Prielt for euer after the order of Melchizedech.

5 The Lord vpon thy right hand: ſhall wound euen kings in the day of his wrath.

6 He ſhall iudge among the Heathen, he ſhall fill the places with the dead bodies: and ſmite in ſunder the heads ouer diners countreys.

7 Hee ſhall drinke of the brooke in the way: therefore ſhall he liſt vp his head.

Conſitebor tibi. Pſal. 111.

I Will giue thanks vnto the Lord with my whole heart: ſecretly among the faithfull, and in the Congregation.

2 The workes of the Lord are great: ſought out of all them that haue pleaſure therein.

3 His

3 His worke is worthy to bee praised and had in honour: and his righteousness endureth for euer.

4 The mercifull and gracious Lord hath so done his marvellous works: that they ought to be had in remembrance.

5 He hath giuen meat vnto them that feare him: he shall euer be mindfull of his Couenant.

6 Hee hath shewed his people the power of his workes: that he may giue them the heritage of the heathen.

7 The workes of his hands are verity and iudgement: all his Commandements are true.

8 They stand fast for euer and euer: and are done in trueth and equity.

9 Hee sent redemption vnto his people: he hath commanded his Couenant for euer, holy and reuerend is his Name.

10 The feate of the Lord is the beginning of wisdom: a good vnderstanding haue all they that doe thereafter: the praise of it endureth for euer.

Beatus vir. Psal. 112.

Blessed is the man that feareth the Lord: he hath great delight in his Commandements.

2 His seed shall be mighty vpon earth: the generation of the faithfull shall be blessed.

3 Riches and plenteousnesse shall be in his house: and his righteousness endureth for euer.

4 Vnto the godly there ariseth vp light in the darkenesse: he is mercifull, louing, and righteous.

5 A good man is mercifull, and lendeth: and will guide his words with discretion.

6 For he shall neuer be moued: and the righteous shall be had in an euermouring remembrance.

7 He will not be afraid for any euill tidings: for his heart standeth fast, and beleueth in the Lord.

8 His heart is stablished and will not shrink: vntill he see his desire vpon his enemies.

9 Hee hath dispersed abroad, and giuen to the poore: and his righteousness remaineth for euer, his home shall be exalted with honour.

10 The vngodly shall see it, and it shall grieve him: he shall gnash with his teeth, and consume away, the desire of the vngodly shall perish.

Laudate pueri. Psal. 113.

Praise the Lord (ye seruants:) O praise the Name of the Lord.

2 Blessed bee the Name of the Lord: from this time forth for euermore.

3 The Lords Name is praised: from the rising vp of the Sunne, vnto the going downe of the same.

4 The Lord is high above all heathen: and his glory above the heauens.

5 Who is like vnto the Lord our God, that hath his dwelling so high: and yet humbleth himselfe to behold the things that are in heauen and earth?

6 He taketh vp the simple out of the dust: and lifteth the poore out of the myre.

7 That hee may set him with the Princes: euen with the Princes of his people.

8 He maketh the barren woman to keepe house: and to be a ioyfull mother of children.

In exitu Israel. Psal. 114.

Evening prayer.

When Israel came out of Egypt: and the house of Iacob from among the strange people.

2 Iuda was his Sanctuary: & Israel his dominion.

3 The sea saw that, and fled: Iordan was driuen backe.

4 The mountaines skipped like rammes: and the little hilles like yong sheepe.

5 What aileth thee, O thou sea, that thou fled-

dest: and thou Iordan, that thou wast driuen backe?

6 Ye mountaines, that ye skipped like rams: and ye little hilles, like yong sheepe?

7 Tremble thou earth at the presence of the Lord: at the presence of the God of Iacob.

8 Which turned the hard rocke into a standing water: and the flint stone into a springing well.

Non nobis Domine. Psal. 115.

Not vnto vs, O Lord, not vnto vs, but vnto thy Name giue the praise: for thy louing mercy, and for thy truths sake.

2 Wherefore shall the heathen say: Where is now their God?

3 As for our God, he is in heauen: hee hath done whatsoeuer pleased him.

4 Their idols are siluer and gold: euen the worke of mens hands.

5 They haue mouthes and speake not: eyes haue they, and see not.

6 They haue eares, and heare not: noses haue they, and smell not.

7 They haue hands, and handle not: feete haue they, and walke not: neither speake they through their throat.

8 They that make them, are like vnto them: and so are all such as put their trust in them.

9 But thou house of Israel, trust thou in the Lord: he is their succour and defence.

10 Yee house of Aaron, put your trust in the Lord: hee is their helper and defender.

11 Yee that feare the Lord, put your trust in the Lord: he is their helper and defender.

12 The Lord hath bene mindfull of vs, and hee shall blesse vs: euen hee shall blesse the house of Israel, he shall blesse the house of Aaron.

13 He shall blesse them that feare the Lord: both small and great.

14 The Lord shall increase you more and more: you and your children.

15 Yee are the blessed of the Lord: which made heauen and earth.

16 All the whole heauens are the Lords: the earth hath he giuen to the children of men.

17 The dead praise not thee, O Lord: neither all they that goe downe into the silence.

18 But wee will praise the Lord: from this time forth for euermore. Praise the Lord.

Dilexi quoniam. Psal. 116.

I Am well pleased: that the Lord hath heard the *Morning prayer.*

2 That he hath enclined his eare vnto me: therefore will I call vpon him as long as I liue.

3 The snares of death compassed mee round about: and the paines of hell gate hold vpon me.

4 I shall finde trouble and heauinesse, and I shall call vpon the Name of the Lord: O Lord, I beseech thee, deliuer my soule.

5 Gracious is the Lord and righteous: yea, our God is mercifull.

6 The Lord preferueth the simple: I was in misery, and he helped me.

7 Turne againe then vnto thy rest, O my soule: for the Lord hath rewarded thee.

8 And why? thou hast deliuered my soule from death: mine eyes from teares, and my feet from falling.

9 I will walke before the Lord in the land of the liuing.

10 I beleue, and therefore will I speake, but I was sore troubled: I said in my haste, All men are lyars.

11 What reward shall I giue vnto the Lord: for all

all the benefits that he hath done vnto me ?

12 I will receiue the cup of saluation: and call vpon the Name of the Lord.

13 I will pay my vowes now in the presence of all his people: right deare in the sight of the Lord is the death of his Saints.

14 Behold (O Lord) how that I am thy seruant: I am thy seruant, and the sonne of thy handmaid: thou hast broken my bands in sunder.

15 I will offer vnto thee the sacrifice of thanksgiving: and will call vpon the Name of the Lord.

16 I will pay my vowes vnto the Lord in the sight of all his people: in the Courts of the Lords house, euen in the midst of thee, O Hierusalem. Praise the Lord.

Laudate Dominum. Psal. 117.

O Praise the Lord, all ye heathen: praise him all ye nations.

2 For his mercifull kindnesse is euer more and more toward vs: and the truth of the Lord endureth for euer. Praise the Lord.

Confitemini Domino. Psal. 118.

O Giue thanks vnto the Lord, for hee is gracious: because his mercy endureth for euer.

2 Let Israel now confesse that hee is gracious: and that his mercy endureth for euer.

3 Let the house of Aaron now confesse: that his mercy endureth for euer.

4 Yea, let them now that feare the Lord, confesse: that his mercy endureth for euer.

5 I called vpon the Lord in trouble: and the Lord heard me at large.

6 The Lord is on my side: I will not feare what man doeth vnto me.

7 The Lord taketh my part with them that helpe mee: therefore shall I see my desire vpon mine enemies.

8 It is better to trust in the Lord: then to put any confidence in man.

9 It is better to trust in the Lord: then to put any confidence in Princes.

10 All nations compassed mee round about: but in the Name of the Lord will I destroy them.

11 They kept me in on euery side, they kept me in (I say) on euery side: but in the Name of the Lord will I destroy them.

12 They came about mee like Bees, and are extinct, euen as the fire among the thornes: for in the Name of the Lord I will destroy them.

13 Thou hast thrust fore at me, that I might fall: but the Lord was my helpe.

14 The Lord is my strength and my song: and is become my saluation.

15 The voyce of ioy and health is in the dwellings of the righteous: the right hand of the Lord bringeth mighty things to passe.

16 The right hand of the Lord hath the preeminence: the right hand of the Lord bringeth mighty things to passe.

17 I will not die but liue: and declare the works of the Lord.

18 The Lord hath chastened and corrected mee: but he hath not given me ouer vnto death.

19 Open mee the gates of righteousness: that I may go into them, and giue thanks vnto the Lord.

20 This is the gate of the Lord: the righteous shall enter into it.

21 I will thanke thee, for thou hast heard mee: and art become my saluation.

22 The same stone which the builders refused: is become the head stone in the corner.

23 This is the Lords doing: and it is marueilous in our eyes.

24 This is the day which the Lord hath made: we will reioyce and be glad in it.

25 Helpe me now, O Lord: O Lord send vs now prosperity.

26 Blessed be hee that commeth in the Name of the Lord: we haue wished you good lucke, yee that be of the house of the Lord.

27 God is the Lord which hath shewed vs light: binde the sacrifice with cords, yea, euen vnto the hornes of the Altar.

28 Thou art my God, and I will thanke thee: thou art my God, and I will praise thee.

29 O giue thanks vnto the Lord, for he is gracious: and his mercy endureth for euer.

Beati immaculati. Psal. 119.

Blessed are those that are vndefiled in the way, and walke in the Law of the Lord. *Evening prayer.*

2 Blessed are they that keepe his testimonies: and seeke him with their whole heart.

3 For they which doe no wickednesse: walke in his wayes.

4 Thou hast charged: that wee shall diligently keepe thy Commandements.

5 O that my wayes were made so direct: that I might keepe thy Statutes.

6 So shall I not bee confounded: while I haue respect vnto all thy Commandements.

7 I will thanke thee with an vnfeined heart: when I shall haue learned the iudgements of thy righteousness.

8 I will keepe thy ceremonies: O forsake me not utterly.

In quo corrigit.

Wherewithall shall a yong man cleanse his way: euen by ruling himselfe after thy word.

2 With my whole heart haue I sought thee: O let me not goe wrong out of thy Commandements.

3 Thy words haue I hid within my heart: that I should not sinne against thee.

4 Blessed art thou, O Lord: O teach me thy Statutes.

5 With my lips haue I bene telling: of all the iudgements of thy mouth.

6 I haue had as great delight in the way of thy Testimonies: as in all manner of riches.

7 I will talke of thy Commandements: and haue respect vnto thy wayes.

8 My delight shall be in thy Statutes: and I will not forget thy word.

Retribue seruo tuo.

O Doe well vnto thy seruant: that I may liue and keepe thy word.

2 Open thou mine eyes: that I may see the wonderful things of thy Law.

3 I am a stranger vpon earth: O hide not thy Commandements from me.

4 My soule breaketh out for the very seruent desire: that it hath alway vnto thy Iudgements.

5 Thou hast rebuked the proud: and cursed are they that doe erre from thy Commandements.

6 O turne from me shame and rebuke: for I haue kept thy Testimonies.

7 Princes also did sit and speake against me: but thy seruant is occupied in thy Statutes.

8 For thy Testimonies are my delight: and my counsellors.

Adhæsis paupers.

My soule cleaueth to the dust: O quicken thou me according to thy word.

a I haue

2 I haue acknowledged my waies, and thou hearest me: O teach me thy Statutes.

3 Make mee to vnderstand the way of thy commandements: and so shall I talke of thy wondrous workes.

4 My soule melteth away for very heauinesse: comfort thou me according vnto thy word.

5 Take from mee the way of lying: and cause thou me to make much of thy Law.

6 I haue chosen the way of truth: and thy iudgements haue I laid before me.

7 I haue sticken vnto thy Testimonies: O Lord, confound me not.

8 I will runne the way of thy Commandements: when thou hast set my heart at libertie.

Legem pone.

Morning
Prayer.

Teach mee, O Lord, the way of thy Statutes: and I shall keepe it vnto the end.

2 Giue me vnderstanding, and I shall keepe thy Law: yea, I shall keepe it with my whole heart.

3 Make mee to goe in the path of thy Commandements: for therein is my desire.

4 Incline my heart vnto thy Testimonies: and not to couetousnesse.

5 O turne away mine eyes lest they behold vanitie: and quicken thou me in thy way.

6 O stablish thy word in thy seruant: that I may feare thee.

7 Take away the rebuke that I am afraid of: for thy iudgements are good.

8 Behold, my delight is in thy Commandements: O quicken me in thy righteousness.

Et ventus super me.

Let thy louing mercy come also vnto me, O Lord: euen thy saluation according to thy word.

2 So shall I make answere vnto my blasphemers: for my trust is in thy word.

3 O take not the word of thy trueth vtterly out of my mouth: for my hope is in thy iudgements.

4 So shall I alway keepe thy Law: yea, for euer and euer.

5 And I will walke at libertie: for I seeke thy Commandements.

6 I will speake of thy Testimonies also euen before kings: and will not be ashamed.

7 And my delight shall bee in thy Commandements, which I haue loued.

8 My hands also will I lift vp vnto thy Commandements, which I haue loued: and my study shal be in thy Statutes.

Memor esto verbi tui.

O Think vpon thy seruant, as concerning thy word: wherein thou hast caused mee to put my trust.

2 The same is my comfort in my trouble: for thy word hath quickened me.

3 The proud haue had mee exceedingly in derision: yet haue I not shrunked from thy Law.

4 For I remembered thine euermore iudgements O Lord: and receiued comfort.

5 I am horribly afraid: for the vngodly that forsake thy Law.

6 Thy Statutes haue beene my songs: in the house of my pilgrimage.

7 I haue thought vpon thy Name, O Lord, in the night season: and haue kept thy Law.

8 This I had: because I kept thy Commandements.

Portio mea Domine.

Thou art my portion, O Lord: I haue promised to keepe thy Law.

2 I made my humble petition in thy presence with my whole heart: O bee mercifull vnto me according to thy word.

3 I called mine owne wayes to remembrance and turned my feet vnto thy Testimonies.

4 I made haste, and prolonged not the time: to keepe thy Commandements.

5 The congregation of the vngodly haue robbed me: but I haue not forgotten thy Law.

6 At midnight I will rise to giue thanks vnto thee: because of thy righteous iudgements.

7 I am a companion of all them that feare thee: and keepe thy Commandements.

8 The earth, O Lord, is full of thy mercy: O teach me thy Statutes.

Bonitatem fecisti.

O Lord, thou hast dealt graciously with thy seruant: according vnto thy word.

2 O learne mee true vnderstanding and knowledge: for I haue beleueed thy Commandements.

3 Before I was troubled, I went wrong: but now haue I kept thy word.

4 Thou art good and gracious: O teach me thy statutes.

5 The proud haue imagined a lie against me: but I will keepe thy Commandements with my whole heart.

6 Their heart is as fat as brawne: but my delight hath beene in thy Law.

7 It is good for me that I haue beene in trouble: that I may learne thy statutes.

8 The Law of thy mouth is dearter vnto mee: then thousands of gold and siluer.

Manus tua fecerunt me.

Thy hands haue made me and fashioned mee: *Evening prayer.*

O giue mee vnderstanding, that I may learne thy Commandements.

2 They that feare thee will bee glad when they see me: because I haue put my trust in thy word.

3 I know (O Lord) that thy iudgements are right: and that thou of very faithfulness hast caused me to be troubled.

4 O let thy mercifull kindnesse be my comfort: according to thy word vnto thy seruant.

5 O let thy louing mercies come vnto me, that I may liue: for thy Law is my delight.

6 Let the proud bee confounded: for they goe wickedly about to destroy me: but I will be occupied in thy commandements.

7 Let such as feare thee, and haue knowen thy testimonies: be turned vnto me.

8 O let my heart be found in thy statutes: that I be not ashamed.

Defecit anima mea.

My soule hath longed for thy saluation: and I haue a good hope because of thy word.

2 Mine eyes long sore for thy word: saying, O when wilt thou comfort me?

3 For I am become like a bottle in the smoake: yet doe I not forget thy statutes.

4 How many are the dayes of thy seruant: when wilt thou be auenged of them that persecute me?

5 The proud haue digged pits for mee: which are not after thy Law.

6 All thy Commandements are true: they persecute me falsely, O be thou my helpe.

7 They had almost made an end of mee vpon earth: but I forsooke not thy Commandements.

8 O quicken me after thy louing kindnesse: and so shall I keepe the Testimonies of thy mouth.

In eternum Domine.

O Lord, thy word: endureth for euer in heauen.
 2 Thy trueth also remaineth from one generation to another: thou hast laid the foundation of the earth: and it abideth.

3 They continue this day according to thine ordinance: for all things serue thee.

4 If my delight had not bene in thy Law: I should haue perished in my trouble.

5 I will neuer forget thy Commandements: for with them thou hast quickened me.

6 I am thine, oh saue me: for I haue sought thy Commandements.

7 The vngodly laid wait for me to destroy me: but I will consider thy Testimonies.

8 I see that all things come to an end: but thy Commandement is exceeding broad.

Quomodo dilexi.

Lord, what loue haue I vnto thy Law: all the day long is my study in it.

2 Thou through thy Commandements hast made mee wiser then mine enemies: for they are euer with me.

3 I haue more vnderstanding then my teachers: for thy Testimonies are my study.

4 I am wiser then the aged: because I keepe thy Commandements.

5 I haue refrained my feet from euery euill way: that I may keepe thy word.

6 I haue not shrunk from thy iudgements: for thou teachest me.

7 O how sweet are thy words vnto my throat: yea, sweeter then hony vnto my mouth.

8 Through thy Commandements I get vnderstanding: therefore I hate all euill wayes.

*Lucerna pedibus meis.**Morning prayer.*

Thy word is a lanterne vnto my feete: and a light vnto my pathes.

2 I haue sworne, and am stedfastly purposed to keepe thy righteous iudgements.

3 I am troubled aboue measure: quicken me (O Lord) according to thy word.

4 Let the free-will offrings of my mouth please thee, O Lord: and teach me thy iudgements.

5 My soule is alway in my hand: yet doe I not forget thy Law.

6 The vngodly haue laid a snare for mee: but yet I swarued not from thy Commandements.

7 Thy Testimonies haue I claimed as mine heritage for euer: and why? they are the very ioy of my heart.

8 I haue applied my heart to fulfill thy statutes alway: euen vnto the end.

Iniquos odio habui.

I Hate them that imagine euill things: but thy Law doe I loue.

2 Thou art my defence and shield: and my trust is in thy word.

3 Away from me yee wicked: I will keepe the Commandements of my God.

4 O stablish me according vnto thy word, that I may liue: and let mee not be disappointed of my hope.

5 Hold thou me vp and I shall be safe: yea, my delight shall be euer in thy Statutes.

6 Thou hast troden downe all them that depart from thy Statutes: for they imagine but deceit.

7 Thou puttest away all the vngodly of the earth like drosse: therefore I loue thy Testimonies.

8 My flesh trembleth for feare of thee: and I am afraid of thy iudgements.

Feci iudicium.

I Deale with the thing that is lawfull and right: O giue me not ouer vnto mine oppressours.

2 Make thou thy seruant to delight in that which is good: that the proud doe me no wrong.

3 Mine eyes are wafted away with looking: for thy health: and for the word of thy righteousness.

4 O deale with thy seruant according vnto thy louing mercy: and teach me thy Statutes.

5 I am thy seruant, O grant mee vnderstanding: that I may know thy Testimonies.

6 It is time for thee Lord, to lay to thine hand: for they haue destroyed thy Law.

7 For I loue thy Commandements: aboue gold and precious stone.

8 Therefore hold I straight all thy Commandements: and all false wayes I vtterly abhorre.

Mirabilia.

Thy Testimonies are wonderfull: therefore doeth my soule keepe them.

2 When thy word goeth forth: it giueth light and vnderstanding to the simple.

3 I opened my mouth: and drew in my breath: for my delight was in thy Commandements.

4 O looke thou vpon me and be mercifull vnto me: as thou vset to doe vnto those that loue thy Name.

5 Order my steps in thy word: and so shall no wickednesse haue dominion ouer me.

6 O deliuer me from the wrongfull dealings of men: and so shall I keepe thy Commandements.

7 Shew the light of thy countenance vpon thy seruant: and teach me thy Statutes.

8 Mine eyes gush out with water: because men keepe not thy Law.

Inflatus Domine.

Righteous art thou, O Lord: and true is thy iudgement.

2 The Testimonies that thou hast commanded: are exceeding righteous and true.

3 My zeale hath euen consumed mee: because mine enemies haue forgotten thy words.

4 Thy word is tryed to the vttermost: and thy seruant loneth it.

5 I am small and of no reputation: yet do I not forget thy Commandements.

6 Thy righteousness is an euermlasting righteousness: and thy Law is the trueth.

7 Trouble and heauinesse haue taken hold vpon me: yet is my delight in thy Commandements.

8 The righteousness of thy Testimonies is euermlasting: O grant me vnderstanding, and I shall liue.

Clamavi in toto corde meo.

I Call with my whole heart: heare me, O Lord, I will keepe thy Statutes. *Evening prayer.*

2 Yea, euen vpon thee doe I call: helpe me, and I shall keepe thy Testimonies.

3 Early in the morning doe I cry vnto thee: for in thy word is my trust.

4 Mine eyes preuent the night watches: that I might be occupied in thy words.

5 Heare my voyce, O Lord, according vnto thy louing kindnesse: quicken mee according as thou art wont.

6 They draw nigh that of malice persecute me: and are farre from thy Law.

7 Be thou nigh at hand, O Lord: for all thy commandements are true.

8 As concerning thy Testimonies, I haue knowen long since: that thou hast grounded them for euer. *Vide*

Vide humilitatem.

O Consider mine aduersity, and deliuer mee: for I doe not forget thy Law.

2 Auenge thou my cause, and deliuer me: quicken me according to thy word.

3 Health is farre from the vngodly: for they regard not thy Statutes.

4 Great is thy mercy: O Lord, quicken mee as thou art wont.

5 Many there are that trouble me, and persecute me: yet doe I not swerue from thy Testimonies.

6 It grieveth me when I see the transgressours: because they keepe not thy Law.

7 Consider, O Lord, how I loue thy Commandements: O quicken mee according to thy louing kindnesse.

8 Thy word is true from euermore: all the iudgements of thy righteousnesse endure for euermore.

Principes persecuti sunt.

Princes haue persecuted mee without a cause: but my heart standeth in awe of thy word.

2 I am as glad of thy word: as one that findeth great spoiles.

3 As for lies, I hate and abhorre them: but thy Law doe I loue.

4 Seuen times a day doe I praise thee: because of thy righteous iudgements.

5 Great is the peace which they haue that loue thy Law: and they are not offended at it.

6 Lord, I haue looked for thy sauing health: and done after thy Commandements.

7 My soule hath kept thy Testimonies: and loued them exceedingly.

8 I haue kept thy Commandements and Testimonies: for all my wayes are before thee.

Appropinquet deprecatio.

Let my complaint come before thee, O Lord: giue me vnderstanding according to thy word.

2 Let my supplication come before thee: deliuer me according to thy word.

3 My lips shall speake of thy praise: when thou hast taught me thy Statutes.

4 Yea my tongue shall sing of thy word: for all thy Commandements are righteous.

5 Let thine hand helpe mee: for I haue chosen thy Commandements.

6 I haue longed for thy sauing health, O Lord: and in thy Law is my delight.

7 O let my soule liue, and it shall praise thee: and thy Iudgements shall helpe me.

8 I haue gone astray like a sheepe that is lost: Oh seeke thy seruant, for I do not forget thy Commandements.

Ad Dominum. Psal. 120.

Morning
prayer.

When I was in trouble, I called vpon the Lord: and he heard me.

2 Deliuer my soule, O Lord, from lying lippes: and from a deceitfull tongue.

3 What reward shall bee giuen or done vnto thee, thou false tongue: euen mightie and sharpe arrowes, with hot burning coales.

4 Woe is mee that I am constrained to dwell with Mesech: and to haue my habitation among the tents of Cedar.

5 My soule hath long dwelt among them: that be enemies vnto peace.

6 Labour for peace: but when I speake vnto them thereof, they make them ready to battell.

Leuani oculos. Psal. 121.

I Will lift vp mine eyes vnto the hills: from whence cometh my helpe,

2 My help cometh euen from the Lord: which made heauen and earth.

3 He will not suffer thy foot to be moued: and he that keepeth thee will not sleepe.

4 Behold, hee that keepeth Israel: shall neither slumber nor sleepe.

5 The Lord himselfe is thy keeper: the Lord is thy defence vpon thy right hand.

6 So that the Sun shall not burne thee by day: nor the Moone by night.

7 The Lord shall preserve thee from all euill: yea, it is euen he that shall keepe thy soule.

8 The Lord shall preserve thy going out, and thy coming in: from this time forth for euermore.

Letatus sum. Psal. 122.

I Was glad when they said vnto mee: Wee will goe into the house of the Lord.

2 Our feet shall stand in thy gates: O Ierusalem.

3 Ierusalem is builded as a city that is at vniuity in it selfe.

4 For thither the tribes goe vp, euen the tribes of the Lord: to testifie vnto Israel, to giue thanks vnto the Name of the Lord.

5 For there is the seat of Iudgement: euen the seat of the house of David.

6 O pray for the peace of Ierusalem: they shall prosper that loue thee.

7 Peace be within thy walles: and plenteousnesse within thy palaces.

8 For my brethren and companions sakes: I will wish thee prosperitie.

9 Yea, because of the house of the Lord our God: I will seeke to doe thee good.

Ad te leuani oculos meos. Psal. 123.

Vnto thee lift I vp mine eyes: O thou that dwellest in the heauens.

2 Behold, euen as the eyes of seruants looke vnto the hand of their masters, and as the eyes of a maiden vnto the hand of her mistresse: euen so our eyes wait vpon the Lord our God, vntill hee haue mercy vpon vs.

3 Haue mercy vpon vs, O Lord, haue mercy vpon vs: for we are vtterly despised.

4 Our soule is filled with the scornfull reproofe of the wealthy: and with the despitefulnesse of the proude.

Nisi quia Dominus. Psal. 124.

If the Lord himselfe had not bene on our side, (now may Israel say:) if the Lord himselfe had not bene on our side, when men rose vp against vs.

2 They had swallowed vs vp quick: when they were so wrathfully displeased at vs.

3 Yea, the waters had drowned vs: and the streame had gone ouer our soule.

4 The deepe waters of the proud: had gone euen ouer our soule.

5 But praised bee the Lord: which hath not giuen vs ouer for a prey vnto their teeth.

6 Our soule is escaped, euen as a bird out of the snare of the fowler: the snare is broken, and we are deliuered.

7 Our help standeth in the Name of the Lord: which hath made heauen and earth.

Quia confidimus. Psal. 125.

They that put their trust in the Lord, shall be euen as the mount Sion: which may not bee remooued, but standeth fast for euer.

2 The hills stand about Ierusalem: euen so standeth the Lord round about his people from this time forth for euermore.

3 For the rod of the vngodly cometh not into the

the let of the righteous: lest the righteous put their hand vnto wickednesse.

4 Doe well, O Lord: vnto those that be good and true of heart.

5 As for such as turne backe vnto their own wickednesse: the Lord shall lead them forth with the euill doers, but peace shall be vpon Israel.

Evening prayer.

In conuersendo. Psal. 126.

When the Lord turned againe the captiuitie of Sion: then were wee like vnto them that dreame.

2 Then was our mouth filled with laughter: and our tongue with ioy.

3 Then said they among the heathen: The Lord hath done great things for them.

4 Yea, the Lord hath done great things for vs already: whereof we reioyce.

5 Turne our captiuitie, O Lord: as the riuers in the South.

6 They that sow in teares: shall reape in ioy.

7 Hee that now goeth on his way weeping, and beareth forth good seed: shall doubtlesse come againe with ioy, and bring his sheaves with him.

Nisi Dominus. Psal. 127.

Except the Lord build the house: their labour is but lost that build it.

2 Except the Lord keepe the citie: the watchman waketh but in vaine.

3 It is but lost labour that yee haste to rise vp early, and so late take rest, and eate the bread of carefullnesse: for so he giueth his beloued sleepe.

4 Lo, children and the fruit of the wombe: are an heritage, and gift that cometh of the Lord.

5 Like as the arrowes in the hand of the gyant: euen so are the yong children.

6 Happy is the man that hath his quiter full of them: they shall not be ashamed when they speake with their enemies in the gate.

Beati omnes. Psal. 128.

Blessed are all they that feare the Lord: and walke in his wayes.

2 For thou shalt eat the labours of thy hands: O well is thee, and happy shalt thou be.

3 Thy wife shall be as the fruitfull vine: vpon the wals of thy house.

4 Thy children like the Oliue branches: round about thy table.

5 Lo, thus shall the man be blessed: that feareth the Lord.

6 The Lord from out of Sion shall so blesse thee: that thou shalt see Ierusalem in prosperity all thy life long.

7 Yea, that thou shalt see thy childrens children: and peace vpon Israel.

Sape expugnauerunt. Psal. 129.

Many a time haue they fought against mee from my youth vp: (may Israel now say.)

2 Yea, many a time haue they vexed me from my youth vp: but they haue not preuailed against me.

3 The plowers plowed vpon my backe: and made long furrowes.

4 But the righteous Lord: hath hewen the snares of the vngodly in pieces.

5 Let them be confounded and turned backward: as many as haue euill will at Sion.

6 Let them be euen as the grasse growing vpon the house toppes: which withereth afore it be plucked vp.

7 Whereof the mower filleth not his hand: neither he that bindeth vp the sheaves his bosome.

8 So that they which goe by, say not so much as

the Lord prosper you wee wish you good lucke in the Name of the Lord.

De profundis. Psal. 130.

Out of the deepe haue I called vnto thee (O Lord:) Lord heare my voyce.

2 O let thine eares consider well: the voyce of my complaint.

3 If thou, Lord, wilt be extreame to marke what is done amisse: O Lord who may abide it.

4 For there is mercy with thee: therefore shalt thou be feared.

5 I looke for the Lord, my soule doeth wait for him: in his word is my trust.

6 My soule fleeth vnto the Lord: before the morning watch, I say, before the morning watch.

7 O Israel trust in the Lord, for with the Lord there is mercie: and with him is plenteous redemption.

8 And he shall re-see Israel: from all his sins.

Domine non est. Psal. 131.

Lord, I am not high minded: I haue no proud looks.

2 I doe not exercise my selfe in great matters: which are too high for me.

3 But I refraine my soule, and keepe it lowlike as a child that is weaned from his mother: yea, my soule is euen as a weaned child.

4 O Israel trust in the Lord: from this time forth for euermore.

Memento Domine. Psal. 132.

Lord remember Dauid: and all his trouble. *Morning prayer.*

2 How hee swaue vnto the Lord: and vowed a vow vnto the Almighty God of Iacob.

3 I will not come within the Tabernacle of my house: nor climbe vp into my bed.

4 I will not suffer mine eyes to sleepe, nor mine eyelids to slumber: neither the temples of my head to take any rest.

5 Vntill I find out a place for the Temple of the Lord: an habitation for the mighty God of Iacob.

6 Lo, wee heard of the same at Ephrata: and found it in the wood.

7 Wee will goe into his Tabernacle: and fall low on our knees before his footstool.

8 Arise, O Lord, into thy resting place: thou and the Arke of thy strength.

9 Let thy Priests be clothed with righteousness: and let thy Saints sing with ioyfulness.

10 For thy seruant Dauids sake: turne not away the presence of thine Anointed.

11 The Lord hath made a faithfull oath vnto Dauid: and he shall not shrinke from it.

12 Of the fruit of thy body: shall I set vpon thy seat.

13 If thy children will keepe my Couenant and my Testimonies that I shall learne them: their children also shall sit vpon thy seat for euermore.

14 For the Lord hath chosen Sion to be an habitation for himselfe: he hath longed for her.

15 This shall bee my rest for euer: here will I dwell, for I haue a delight therein.

16 I will blesse her victuals with increase: and will satisfie her poore with bread.

17 I will decke her Priests with health: and her Saints shall reioyce and sing.

18 There shall I make the horne of Dauid to flourish: I haue ordeined a lanterne for mine Anointed.

19 As for his enemies, I shall clothe them with shame: but vpon himselfe shall his crowne flourish.

Ecce quam bonum. Psal. 133.

Behold, how good and ioyfull a thing it is: brethren to dwell together in vniety.

2 It is like the precious ointment vpon the head that ran downe vnto the beard: euen vnto Aarons beard, and went downe to the skirts of his clothing.

3 Like as the dew of Hermon: which fell vpon the hill of Zion.

4 For there the Lord promised his blessing: and life for euermore.

Eccē nunc. Psal. 134.

BEhold (now) praise the Lord: all ye seruants of the Lord.

2 Yee that by night stand in the house of the Lord: euen in the courts of the house of our God.

3 Lift vp your hands in the Sanctuary: and praise the Lord.

4 The Lord, that made heauen and earth, giue thee blessing out of Zion.

Laudate nomen. Psal. 135.

O Praise the Lord, laud yee the Name of the Lord: praise it, O ye seruants of the Lord.

2 Ye that stand in the house of the Lord: in the courts of the house of our God.

3 O praise the Lord, for the Lord is gracious: O sing praises vnto his Name, for it is louely.

4 For why? the Lord hath chosen Iacob vnto himselfe: and Israel for his owne possession.

5 For I know that the Lord is great: and that our Lord is aboue all gods.

6 Whatsoeuer the Lord pleased, that did he in heauen, and in earth: and in the sea, and in all deepe places.

7 He bringeth forth the clouds from the ends of the world: and sendeth forth lightnings with the raine bringing the windes out of his treasures.

8 Hee smote the first borne of Egypt: both of man and beast.

9 Hee hath sent tokens and wonders into the mids of thee, O thou land of Egypt: vpon Pharaoh and all his seruants.

10 He smote diuers nations: & slew mighty Kings.

11 Sehon king of the Amorites, and Og the king of Basan: and all the kingdomes of Chanaan.

12 And gaue their land to bee an heritage: euen an heritage vnto Israel his people.

13 Thy Name, O Lord, endureth for euer: so doth thy memoriall, O Lord, from one generation to another.

14 For the Lord will auenge his people: and be gracious vnto his seruants.

15 As for the images of the heathen, they are but glacer and gold, the worke of mens hands.

16 They haue monthes and speake not: eies haue they, but they see not.

17 They haue eares, and yet they heare not: neither is there any breath in their mouthes.

18 They that make them, are like vnto them: and so are all they that put their trust in them.

19 Praise the Lord, ye house of Israel: praise the Lord, ye house of Aaron.

20 Praise the Lord, ye house of Leui: ye that feare the Lord, praise the Lord.

21 Praised be the Lord out of Zion: which dwelleth at Ierusalem.

Confitemini. Psal. 136.

O Giue thanks vnto the Lord, for he is gracious: and his mercy endureth for euer.

2 O giue thanks vnto the God of all gods: for his mercy endureth for euer.

3 O thanke the Lord of all lords: for his mercy endureth for euer.

4 Which enely doeth great wonders: for his mercy endureth for euer.

5 Which by his excellent wisdom made the

heauens: for his mercy endureth for euer.

6 Which layd out the earth aboue the waters: for his mercy endureth for euer.

7 Which hath made great lights: for his mercy endureth for euer.

8 The Sunne to rule the day: for his mercy endureth for euer.

9 The Moone and the Starres to gouerne the night: for his mercy endureth for euer.

10 Which smote Egypt with their first borne: for his mercy endureth for euer.

11 And brought out Israel from among them: for his mercy endureth for euer.

12 With a mighty hand, and a stretched out arme: for his mercy endureth for euer.

13 Which diuided the red Sea into two parts: for his mercy endureth for euer.

14 And made Israel to goe thorow the midst of it: for his mercy endureth for euer.

15 But as for Pharaoh and his host, he ouerthrew them in the red sea: for his mercy endureth for euer.

16 Which led his people thorow the wilderness: for his mercy endureth for euer.

17 Which smote great Kings: for his mercy endureth for euer.

18 Yea, and slew mighty Kings: for his mercy endureth for euer.

19 Sehon King of the Amorites: for his mercy endureth for euer.

20 And Og the King of Basan: for his mercy endureth for euer.

21 And gaue away their land for an heritage: for his mercy endureth for euer.

22 Euen for an heritage vnto Israel his seruant: for his mercy endureth for euer.

23 Which remembred vs when we were in trouble: for his mercy endureth for euer.

24 And hath deliuered vs from our enemies: for his mercy endureth for euer.

25 Which giueth food to all flesh: for his mercy endureth for euer.

26 O giue thanks vnto the God of heauen: for his mercy endureth for euer.

27 O giue thanks vnto the Lord of lords: for his mercy endureth for euer.

Super flumina. Psal. 137.

BY the waters of Babylon wee late downe and wept: when we remembred (thee) O Zion.

2 As for our harpes, we hanged them vp: vpon the trees that are therein.

3 For they that led vs away captiue, required of vs then a song and melodie in our heauineffe: sing vs one of the songs of Zion.

4 How shall we sing the Lords song in a strange land?

5 If I forget thee, O Ierusalem: let my right hand forget her cunning.

6 If I doe not remember thee, let my tongue cleaue to the roofof my mouth: yea, if I preferre not Ierusalem in my mirth.

7 Remember the children of Edom, O Lord, in the day of Ierusalem: how they said, Downe with it, downe with it, euen to the ground.

8 O daughter of Babylon, wasted with miserie: yea happy shall he be that rewardeth thee, as thou hast serued vs.

9 Blessed shall he be that taketh thy children, and throweth them against the stones.

Confitebor tibi. Psal. 138.

I Will giue thanks vnto thee, O Lord, with my whole heart: euen before the gods will I sing praise vnto thee.

2 I will worship toward thy holy Temple, and praise thy Name, because of thy louing kindnesse and trueth: for thou hast magnified thy Name, and thy word aboue all things.

3 When I called vpon thee, thou heardest mee: and enduedst my soule with much strength.

4 All the Kings of the earth shall praise thee, O Lord: for they haue heard the words of thy mouth.

5 Yea, they shall sing in the wayes of the Lord: that great is the glory of the Lord.

6 For though the Lord be high, yet hath hee respect vnto the lowlyas for the proud, he beholdeth them a farre off.

7 Though I walke in the midst of trouble, yet shalt thou refresh me: thou shalt stretch forth thine hand vpon the furiousnesse of mine enemies, and thy right hand shall saue me.

8 The Lord shall make good his louing kindnesse toward me: yea thy mercy, O Lord, endureth for euer, despise not then the workes of thine owne hands.

Domine probasti. Psal. 139.

Morning prayer. O Lord, thou hast searched me out and knowne me: thou knowest my downe sitting, and my vp rising, thou vnderstandest my thoughts long before.

2 Thou art about my path, and about my bed: and spiest out all my wayes.

3 For loe, there is not a word in my tongue: but thou, O Lord, knowest it altogether.

4 Thou hast fashioned me behinde and before: and laid thine hand vpon me.

5 Such knowledge is too wonderfull and excellent for me: I cannot attaine vnto it.

6 Whither shall I goe then from thy Spirit: or whither shall I goe then from thy presence?

7 If I climbe vp into heauen, thou art there: if I goe downe to hell, thou art there also.

8 If I take the wings of the morning: and remaine in the vttermost parts of the Sea.

9 Euen there also shall thy hand leade me: and thy right hand shall hold me.

10 If I say, Peraduenture the darknesse shall couer me: then shall my night be turned to day.

11 Yea, the darknesse is no darknesse with thee, but the night is as cleare as the day: the darknesse and light (to thee) are both alike.

12 For my reines are thine: thou hast couered me in my mothers wombe.

13 I will giue thanks vnto thee, for I am fearefully and wonderfully made: marueilous are thy works, and that my soule knoweth right well.

14 My bones are not hid from thee: though I be made secretly, and fashioned beneath in the earth.

15 Thine eyes did see my substance, yet being vnperfect: and in thy booke were all my members written.

16 Which day by day were fashioned: when as yet there was none of them.

17 How deare are thy counsels vnto me, O God: O how great is the summe of them?

18 If I tell them, they are moe in number then the sand: when I wake vp, I am present with thee.

19 Wilt thou not slay the wicked, O God: depart from me, ye blood-thirstie men.

20 For they speake vnrighteously against thee: and thine enemies take thy Name in vaine.

21 Doe not I hate them, O Lord, that hate thee: and am not I grieved with those that rise vp against thee?

22 Yea, I hate them right sore: euen as though they were mine enemies.

23 Try me, O God, and seeke the ground of my heart: proue me, and examine my thoughts.

24 Look well if there be any way of wickednesse in me: and lead me in the way euerlasting.

Eripe me Domine. Psal. 140.

Deliuer mee, O Lord, from the euill man: and preserve me from the wicked man.

2 Which imagine mischief in their hearts: and stirre vp strife all the day long.

3 They haue sharpened their tongues like a serpent: adders poyson is vnder their lips.

4 Keepe me, O Lord, from the hands of the vngodly: preserve me from the wicked men which are purposed to ouerthrow my goings.

5 The proud haue layd a snare for mee, and spread a net abroad with coards: yea, and set traps in my way.

6 I said vnto the Lord, Thou art my God: heare the voice of my prayers, O Lord.

7 O Lord God, thou strength of my health: thou hast couered my head in the day of battell.

8 Let not the vngodly haue his desire, O Lord: let not his mischieuous imagination prosper, lest they be too proud.

9 Let the mischief of their owne lips fall vpon the head of them that compass me about.

10 Let hote burning coales fall vpon them: let them be cast into the fire, and into the pit, that they neuer rise vp againe.

11 A man full of words shall not prosper vpon the earth: euill shall hunt the wicked person to ouerthrow him.

12 Sure I am that the Lord wil auenge the poore: and maintaine the cause of the helpelesse.

13 The righteous also shall giue thanks vnto thy Name: and the iust shall continue in thy sight.

Domine clamauit. Psal. 141.

Lord, I call vpon thee, haste thee vnto me: and consider my voice when I cry vnto thee.

2 Let my prayer be set forth in thy sight as the incense: and let the lifting vp of my hands bee an euening sacrifice.

3 Set a watch (O Lord) before my mouth: and keepe the doore of my lips.

4 O let not my heart bee enclined to any euill thing: let me not be occupied in vngodly works, with the men that worke wickednesse, lest I eate of such things as please them.

5 Let the righteous rather smite mee friendly: and reprove me.

6 But let not their precious Balmes breake mine head: yea, I will pray yet against their wickednesse.

7 Let their Iudges be ouerthrowen in stony places: that they may heare my words, for they are sweet.

8 Our bones lie scattered before the pit: like as when one breaketh & heweth wood vpon the earth.

9 But mine eyes looke vnto thee, O Lord God: in thee is my trust, O cast not out my soule.

10 Keepe me from the snare which they haue laid for me: and from the traps of the wicked doers.

11 Let the vngodly fall into their owne nets together: and let me euer escape them.

Voce mea ad Dominum. Psal. 142.

I Cryed vnto the Lord with my voyce: yea, euen vnto the Lord did I make my supplication. *Evening prayer.*

2 I powred out my complaints before him: and shewed him of my trouble.

3 When my spirit was in heauinesse, thou knewest my path: in the way wherein I walked, haue they priuily layd a snare for me.

4 I looked also vpon my right hand : and saw there was no man that would know me.

5 I had no place to flee vnto : no man cared for my soule.

6 I cried vnto thee, O Lord, and said : Thou art my hope and my portion in the land of the liuing.

7 Consider my complaint : for I am brought very low.

8 O deliuer mee from my persecuters : for they are too strong for me.

9 Bring my soule out of prison, that I may giue thanks vnto thy Name : which thing if thou wilt grant mee, then shall the righteous resort vnto my company.

Domine exaudi. Psal. 143.

HEare my prayer, O Lord, and consider my desire : hearken vnto mee for thy truth and righteousness sake.

2 And enter not into iudgement with thy servant : for in thy sight shall no man liuing be iustified.

3 For the enemy hath persecuted my soule, hee hath smitten my life downe to the ground: he hath laid me in the darkenesse, as the men that haue bin long dead.

4 Therefore is my spirit vexed within me : and my heart within me is desolate.

5 Yet doe I remember the time past, I muse vpon all thy workes : yea, I exercise my selfe in the workes of thy hands.

6 I stretch forth my hands vnto thee: my soule gaspeth vnto thee as a thirsty land.

7 Heare me, O Lord, and that soone, for my spirit waxeth faint : hide not thy face from me, lest I be like vnto them that goe downe into the pit

8 O let me heare thy louing kindnesse betimes in the morning, for in thee is my trust : shew thou me the way that I should walke in, for I lift vp my soule vnto thee.

9 Deliuer me, O Lord, from mine enemies: for I flee vnto thee to hide me.

10 Teach me to doe the thing that pleaseth thee, for thou art my God: let thy louing Spirit lead me forth into the land of righteousness.

11 Quicken me, O Lord, for thy Names sake: and for thy righteousness sake bring my soule out of trouble.

12 And of thy goodnesse slay mine enemies: and destroy all them that vex me, for I am thy seruant

Benedictus Dominus. Psal. 144.

Morning Prayer. **B**lessed be the Lord my strength: which teacheth my hands to warre, and my fingers to fight.

2 My hope and my fortress, my castle and deliuerer, my defender in whom I trust : which subdueth my people that is vnder me.

3 Lord, what is man that thou hast such respect vnto him : or the sonne of man that thou so regardest him ?

4 Man is like a thing of nought : his time passeth away like a shadow.

5 Bow the heauens, O Lord, and come downe: touch the mountaines, and they shall smoke.

6 Cast forth thy lightning & teare them : shoot out thine arrowes and consume them.

7 Send downe thine hand from aboue : deliuer me, and take me out of the great waters, from the hand of strange children.

8 Whose mouth talketh of vanity : and their right hand is a right hand of wickednesse.

9 I will sing a new song vnto thee, O God : and sing praises vnto thee vpon a ten stringed Lute,

10 Thou hast giuen victory vnto Kings, and hast deliuered Dauid thy servant from the perill of the sword.

11 Saue mee, and deliuer mee from the hand of strange children : whose mouth talketh of vanity, and their right hand is a right hand of iniquitie.

12 That our sonnes may grow vp as the young plants : and that our daughters may be as the polished corners of the Temple.

13 That our garners may bee full and plenteous with all maner of store : that our sheepe may bring forth thousands and ten thousands in our streets.

14 That our oxen may be strong to labour, that there be no decay : no leading into captiuitie, and no complaining in our streets.

15 Happy are the people that bee in such a case : yea, blessed are the people which haue the Lord for their God.

Exaltabo te Deus. Psal. 145.

I Will magnifie thee, O God my King: and I will praise thy Name for euer and euer.

2 Euerie day will I giue thanks vnto thee : and praise thy Name for euer and euer.

3 Great is the Lord, and marueilous worthy to be praised : there is no end of his greatnesse.

4 One generation shall praise thy workes vnto another : and declare thy power.

5 As for me, I will be talking of thy worship: thy glory, thy praise, and wonderous workes.

6 So that men shall speake of the might of thy marueilous acts: & I wil also tell of thy greatnesse.

7 The memoriall of thine abundant kindnesse shall be shewed : and men shall sing of thy righteousness.

8 The Lord is gracious and mercifull: long suffering, and of great goodnesse.

9 The Lord is louing vnto euery man: and his mercy is ouer all his workes.

10 All thy workes praise thee, O Lord : and thy Saints giue thanks vnto thee.

11 They shew the glory of thy kingdome : and talke of thy power.

12 That thy power, thy glory, and mightinesse of thy kingdome : might be knowne vnto men.

13 Thy kingdome is an euerlasting kingdome : and thy dominion endureth thorowout all ages.

14 The Lord vpholdeth all such as fall: and lifseth vp all those that be downe.

15 The eyes of all wait vpon thee, O Lord : and thou giuest them their meat in due season.

16 Thou openest thine hand: and fillest all things liuing with plenteousnesse.

17 The Lord is righteous in all his wayes : and holy in all his workes.

18 The Lord is high vnto all them that call vpon him : yea, all such as call vpon him faithfully.

19 Hee will fulfill the desire of them that feare him : he also will heare their cry, & will help them.

20 The Lord preferueth all them that loue him : but scattereth abroad all the vngodly.

21 My mouth shall speake the praise of the Lord: and let all flesh giue thanks vnto his holy Name for euer and euer.

Lauda anima mea. Psal. 146.

Praise the Lord, O my soule, while I liue, will I praise the Lord: yea, as long as I haue any being, I will sing praises vnto my God.

2 O put not your trust in prioces, nor in any childe of man: for there is no helpe in them.

3 For when the breath of man goeth forth, hee shall turne againe to his earth: and then all his thoughts perish.

4 Blessed is hee that hath the God of Iacob for his helpe: and whose hope is in the Lord his God.

5 Which made heauen and earth, the Sea, and all that therein is, which keepeth his promise for euer.

6 Which helpeth them to right that suffer wrong: which feedeth the hungry.

7 The Lord looseth men out of prison: the Lord giueth sight to the blind.

8 The Lord helpeth them that are fallen: the Lord careth for the righteous.

9 The Lord careth for the strangers: hee defendeth the fatherlesse and widow: as for the way of the vngodly, he turneth it vpside downe.

10 The Lord thy God, O Sion, shall be King for euermore: and thorowout all generations.

Laudate Dominum. Psal. 147.

Evening prayer.

O Praise the Lord, for it is a good thing to sing praises vnto our God: yea, a ioyfull and pleasant thing it is to be thankfull.

2 The Lord doeth build vp Hierusalem: and gather together the outcasts of Israel.

3 He healeth those that are broken in heart: and giueth medicine to heale their sickness.

4 He telleth the number of the starres: and calleth them all by their names.

5 Great is our Lord, and great is his power: yea, and his wisdom is infinite.

6 The Lord setteth vp the meeke: and bringeth the vngodly downe to the ground.

7 O sing vnto the Lord with thanksgiving: sing praises vpon the harpe vnto our God.

8 Which couereth the heauen with clouds, and prepareth raine for the earth: and maketh the graske to grow vpon the mountaines, and herbe for the vie of men.

9 Which giueth fodder vnto the cattell: and feedeth the yong rauens that call vpon him.

10 He hath no pleasure in the strength of an horse: neither delighteth he in any mans legs.

11 But the Lords delight is in them that feare him: and put their trust in his mercy.

12 Praise the Lord, O Hierusalem: praise thy God, O Sion.

13 For he hath made fast the barres of thy gates: and hath blessed thy children within thee.

14 He maketh peace in thy borders: and filleth thee with the flowre of wheat.

15 Hee sendeth forth his commandement vpon earth: and his word runneth very swiftly.

16 He giueth snow like wooll: and scattereth the hoare frost like ashes.

17 He casteth forth his yce like morsels: who is able to abide his frost?

18 Hee sendeth out his word, and melteth them: he bloweth with his winde, and the waters flow.

19 Hee sheweth his word to Iacob: his Statutes and ordinances vnto Israel.

20 He hath not dealt so with any nation: neither haue the heathen knowledge of his Lawes.

Laudate Dominum. Psal. 148.

O Praise the Lord of heauen: praise him in the height,

2 Praise him all ye Angels of his: praise him all his hostes.

3 Praise him Sonne and Moone: praise him all ye starres and light.

4 Praise him all ye heauens: and ye waters that be about the heauens.

5 Let them praise the Name of the Lord: for he spake the word and they were made: hee commanded, and they were created.

6 Hee hath made them fast for euer and euer: hee hath giuen them a Law which shall not bee broken.

7 Praise the Lord vpon earth: ye dragons and all deepes.

8 Fire and haile, snow and vapours, winde and storme, fulfilling his word.

9 Mountaines and all hills: fruitfull trees, and all Cedars.

10 Beasts and all cattell: wormes and feathered fowles.

11 Kings of the earth, and all people: princes and all iudges of the world.

12 Young men and maidens, olde men and children, praise the Name of the Lord: for his Name onely is excellent, and his praise about heauen and earth.

13 He shall exalt the horne of his people, all his Saints shall praise him: euen the children of Israel, euen the people that serueth him.

Cantate Domino. Psal. 149.

O Sing vnto the Lord a new song: let the Congregation of Saints praise him.

2 Let Israel reioyce in him that made him: and let the children of Sion be ioyfull in their King.

3 Let them praise his Name in the dance: let them sing praises vnto him with tabret and harpe.

4 For the Lord hath pleasure in his people, and helpeth the meeke hearted.

5 Let the Saints be ioyfull with glory: let them reioyce in their beds.

6 Let the praises of God be in their mouth: and a two-edged sword in their hands.

7 To be auenged of the heathen: and to rebuke the people.

8 To binde their kings in chaines: and their nobles with linkes of yron.

9 That they may bee auenged of them, as it is written: such honour haue all his Saints.

Laudate Dominum. Psal. 150.

O Praise God in his holinesse: praise him in the firmament of his power.

2 Praise him in his noble actes: praise him according to his excellent greatnesse.

3 Praise him in the sound of the trumpet: praise him vpon the Lute and Harpe.

4 Praise him in the Cymbals and dances: praise him vpon the strings and Pipe.

5 Praise him vpon the well tuned Cymbales: praise him vpon the loud Cymbals.

6 Let euery thing that hath breath: praise the Lord.



G O D L Y P R A Y E R S.

A prayer containing the duty of every true Christian.



Most mighty God, mercifull and louing Father, I wretched sinner come vnto thee in the Name of thy dearly beloued Sonne Iesus Christ, my only Sauour and redeemer: and I most humbly beseech thee for his sake, to bee mercifull vnto me, and to cast all my sinnes out of thy sight and remembrance, thorow the merits of his bloody death and passion.

Powre vpon me (O Lord) thy holy Spirit of wisdom and grace: governe and leade me by thy holy Word, that it may be a lanterne to my feet, and a light vnto my steps. Shew thy mercy vpon mee, and so lighten the naturall blindness and darkness of my heart through thy grace, that I may daily be renewed by the same Spirit and grace: by the which (O Lord) purge the grossnesse of my hearing & vnderstanding, that I may profitably reade, heare and vnderstand thy Word, and heavenly will, beleue and practise the same in my life and conuersation, and euermore hold fast that blessed hope of euermore life.

Mortifie and kill all vice in me, that my life may expresse my faith in thee: mercifully heare the humble suit of thy seruant, and grant me thy peace all my dayes: graciously pardon mine infirmities, and defend me in all dangers of body, goods, and name: but most chiefly my soule, against all assaults, temptations, accusations, subtil baits and flights of that olde enemy of mankind, Satan that roaring lyon, euer seeking whom he may deuoure.

And here (O Lord) I prostrate with most humble minde, craue of thy diuine Maiesty, to be mercifull vnto the vniuersall Church of thy Sonne Christ: And especially according to my bounden duty, beseech thee for his sake to blesse, save and defend the principall member thereof, thy seruant our most deare and Soueraigne Lord King *Charles*, increase in his royall heart true faith, godly zeale, and loue of the same: and grant him victory ouer all his enemies, a long, prosperous, and honourable life vpon earth, a blessed end, and life euermore.

Moreover, O Lord, grant vnto his Maiesties most honourable Counsellours, and euery other member of this thy Church of England, that they and we in our seuerall callings, may truly and godly serue thee. Plant in our hearts true feare and honour of thy Name, obedience to our Prince, and loue to our neighbours: increase in vs true Faith and Religion: Replenish our minds with all goodnesse, and of thy great mercy keepe vs in the same til the end of our liues: giue vnto vs a godly zeale in prayer, true humility in prosperity, perfect patience in aduersitie, and continuall ioy in the holy Ghost.

And lastly, I commend vnto thy Fatherly protection, all that thou hast giuen me, as wife, children, and seruants: Aide me, O Lord, that I may governe, nourish, and bring them vp in thy feare & seruice. And forasmuch, as in this world I must alwayes be at warre and strife, not with one sort of enemies, but with an infinite number: not onely with flesh and blood, but with the deuill, which is the prince of darkness, and with wicked men, executors of his most damnable will: grant mee therefore thy

grace, that being armed with thy defence, I may stand in this battell with an inuincible constancy against all corruption, which I am compassed with one euery side, vntill such time as I hauing ended the combat, which during this life I must sustaine, in the end I may attain to thy heavenly rest, which is prepared for me and all thine elect, through Christ our Lord and onely Sauour. Amen.

¶ Certaine godly prayers for sundry dayes.

Munday.

Almighty God the Father of mercy, and God of all comfort, which onely forgivest sinne, forgive vnto vs our sinnes, good Lord, forgive vnto vs our sins, that by the multitude of thy mercies they may be couered, and not imputed vnto vs, and by the operation of the Holy Ghost, wee may haue power and strength hereafter to resist sinne, by our Sauour and Lord Iesus Christ, Amen.

Tuesday.

O Lord God, which despisest not a contrite heart and forgettest the sins and wickednesse of a sinner, in what houre soeuer he doeth mourne and lament his old manner of liuing: grant vnto vs (O Lord) true contrition of heart, that we may vehemently despise our sinfull life past, and wholly bee conuerted vnto thee, by our Sauour and Lord Iesus Christ, Amen.

Wednesday.

O Mercifull Father, by whose power & strength wee may overcome our enemies both bodily and Ghostly: grant vnto vs, O Lord, that according to our promise made in our baptisme, we may overcome the chiefe enemies of our soule, that is, the desires of the world, the pleasures of the flesh, and the suggestions of the wicked spirit: and so after leade our liues in holinesse and righteousness, that we may serue thee in spirit and truth, and that by our Sauour and Lord Iesus Christ, Amen.

Thursday.

O Almighty and euermore God, which not onely giuest euery good and perfect gift, but also increasest those gifts that thou hast giuen, we most humbly beseech thee (mercifull God) to increase in vs the gift of faith, that wee may truly beleue in thee, and in thy promises made vnto vs: and that neither by our negligence, nor infirmity of the flesh, nor by grievousnes of temptation, neither by the subtil crafts and assaults of the deuill, we be drinen from faith, in the blood of our Sauour and Lord Iesus Christ, Amen.

Friday.

Grant vnto vs, O mercifull God, (we most heartily beseech thee) knowledge and true vnderstanding of thy word, that all ignorance being expelled, we may know what thy will and pleasure is in all things, and how to doe our duties, and truly to walke in our vocation, and that also we may expresse in our liuing those things that we do know, that we be not onely knowers of thy Word, good Lord, but also be workers of the same, by our Sauour and Lord Iesus Christ, Amen.

Saturday.

O Almighty God, which hast prepared euermore life to all those that be thy faithful ser-

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wants: grant vnto vs, Lord, sure hope of the life euerlasting, that we being in this miserable world, may haue some taste and feeling of it in our hearts, and that not by our deseruing, but by the merits and deseruing of our Sauour and Lord Iesus Christ, Amen.

O Mercifull God, our onely aide, succour, and strength, at all times: grant vnto vs, O Lord, that in the time of prosperity we be not proud, and so forget thee, but that with our whole heart and strength we may cleaue vnto thee: and in the time of aduersitie, that wee fall not into infidelity and desperation, but that alwayes with a constant faith we may call for helpe vnto thee: grant this, O Lord, for our Aduocates sake, and Sauour Iesus Christ, Amen.

Sunday.

O Almighty and mercifull Lord, which giuest vnto thy elect people the holy Ghost, as a sure pledge of thy heauenly kingdome: grant vnto vs, O Lord, this holy Spirit, that he may beare witnesse with our Spirit, that we be thy children, and heires of thy kingdome, and that by the operation of this Spirit, we may kill all carnall lusts, vnlawfull pleasures, concupiscences, euill affections, contrary vnto thy will, by our Sauour and Lord Iesus Christ, Amen.

A prayer for trust in God.

THe beginning of the fall of man, was trust in himselfe. The beginning of the restoring of man, was distrust in himselfe, and trust in God. O most gracious and most wise Guide, our Sauour Christ, which doest leade them the right way to immortall blessednesse, which truly and vnfaignedly trusting in thee, commit themselves to thee: Grant vs, that like as we be blind and feeble indeed, so we may take and repute our selues, that wee presume not of our selues, to see to our selues, but so farre to see, that alway wee may haue thee before our eyes, to follow thee being our guide, to be ready at thy call most obediently, and to commit our selues wholly vnto thee, that thou which onely knowest the way, mayest leade vs the same way vnto our heauenly desires: to thee with the Father and the holy Ghost be glory for euer. Amen.

¶ Certaine godly prayers to be vsed for sundry purposes.

A generall Confession of sinnes to be said euery Morning.



Almighty God our heauenly Father, I confesse and acknowledge, that I am a miserable and wretched sinner, and haue manifold wayes most grievously transgressed thy most godly Commandements, through wicked thoughts, vngodly lusts, sinfull words and deeds committed all my whole life. In sinne am I borne, and conceived, and there is no goodnesse in mee, inasmuch as if thou shouldest enter into thy narrow iudgement with mee, iudging me according vnto the same, I were neuer able to suffer or abide it, but must needs perish and be damned for euer. So little helpe comfort or succour, is there either in mee, or in any other creature. Onely this is my comfort (O heauenly Father) that thou didst not spare thy onely deare beloved Sonne, but didst giue him vp vnto the most bitter, and most vile and slanderous death of the crosse for me, that he might so pay the ranfome for my sinnes, satisfie thy iudgement, still and pacifie

thy wrath, reconcile mee againe vnto thee, and purchase me thy grace and fauour, and euerlasting life. Wherefore through the merit of his most bitter death and passion, and through his innocent bloodshedding, I beseech thee, O heauenly Father, that thou wilt vouchsafe to be gracious and mercifull vnto mee, to forgiue and pardon me all my sinnes, to lighten my heart with thy holy Spirit, to renew, confirme, and strengthen mee with a right and perfect faith, and to inflame mee in loue toward thee and my neighbour, that I may henceforth with a willing & glad heart walk as it becommeth me, in thy most godly commandements, & so glorifie and praise thee euerlastingly. And also that I may with a free conscience and quiet heart, in all manner of temptations, afflictions, or necessities, and euen in the very pangs of death, cry boldly & merily vnto thee, and say, *I beleeue in God the Father Almighty, maker of heauen and earth, &c.* But, O Lord God, heauenly Father, to comfort my selfe in affliction and temptation with these articles of Christian faith, it is not in my power, for faith is thy gift: and forasmuch as thou wilt be prayed vnto, and called vpon for it, I come vnto thee, to pray and beseech thee, both for that and for all other my necessities, euen as thy dearely beloved Son our Sauour Iesus Christ himselfe hath taught vs. And from the very bottom of my heart I cry and say, *Our Father which art in heauen, &c.*

Prayers to be said in the morning.

O Mercifull Lord God, heauenly Father, I render most high lauds, praise and thanks vnto thee, that thou hast preserved me both this night, and all the times and dayes of my life hitherto, vnder thy protection, and hast suffered mee to liue vntill this present houre. And I beseech thee heartily, that thou wilt vouchsafe to receiue me this day, and the residue of my whole life, from henceforth into thy tuition, ruling and gouerning mee with thy holy Spirit, that all manner of darknesse, of misbeliefe, infidelitie, and of carnall lusts and affections, may be vtterly chased, and driuen out of my heart, and that I may be iustified and saued both body and soule, through a right and perfect faith, and so walke in the light of thy most godly trueth to thy glory and praise, and to the profit and furtherance of my neighbor, through Iesus Christ our Lord and Sauour, Amen.

All possible thanks that we are able, we render vnto thee, O Lord Iesus Christ, for that thou hast willed this night past to be prosperous vnto vs: & we beseech thee likewise to prosper all this same day vnto vs for thy glory, and for the health of our soules, and that thou which art the true light, not knowing any going downe, and which art the Sun eternall, giuing life, food, and gladnesse vnto all things, vouchsafe to shine into our minds, that we may not any where stumble to fall into any sin, but may through thy good guiding and conducting come to the life euerlasting.

O Lord Iesus Christ, which art the true Sun of the world, euer more arising, and neuer going downe, which by thy most wholsome appearing, and sight, dost bring forth, preserve, nourish and refresh all things, as well that are in heauen, as also that are on earth: we beseech thee mercifully and fauorably to shine into our hearts, that the night & darknes of sins, and the mists of errors on euery side driuen away, thou brightly shining within our hearts, we may all our life space goe without any stumbling or offence, and may decently & seemely walke (as in the day time) being pure & cleane from the workes

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workes of darkenesse, and abounding in all good workes which God hath prepared for vs to walke in, which with the Father and the holy Ghost liuest and reignest for euer and euer, Amen.

O God, and Lord Iesus Christ, thou knowest, yea, and hast also taught vs, how great the infirmitie and weakenesse of man is, and how certaine a thing it is, that it can doe nothing without thy godly helpe. If man trust to himselfe it cannot be auoided, but that he must run headlong, and fall into a thousand vndoings and mischieses. O our Father, haue thou pittie and compassion vpon the weakenesse of vs thy children, bee thou prest and ready to help vs, alwayes showing thy mercy vpon vs, and prospering whatsoever we godly goe about, so that thou giuing vs light, wee may see what things are truly good indeed: thou inconraging vs, we may haue an earnest desire to the same: and thou being our guide, wee may come where to obtaine them: for we hauing nothing but mistrust in our selues, doe yeeld and commit our selues fully and wholly vnto thee alone, which workest all things in all creatures, to thy honour and glorie. So be it.

A prayer against temptation.

O Lord Iesus Christ, the onely stay and fence of our mortall state, our onely hope, our onely saluation, our glory, and our triumph, who in the flesh (which thou hadst for our onely cause taken vpon thee) didst suffer thy selfe to be tempted of Satan, and who onely and alone of all men didst vtterly ouercome and vanquish sinne, death, the world, the deuill, and all the kingdome of hell: and whatsoever thou hast so ouercome, for our behoofe it is that thou hast ouercome it: neither hath it beene thy will to haue any of thy seruants to keepe battell, or fight with any of the foresaid euils, but of purpose to reward vs with a crowne of the more glorie for it. And to the intent that thou mightest likewise ouerthrow Satan in thy members, as thou hadst afore done in thine owne person, giue thou (we beseech thee) vnto vs thy souldiers (O Lyon most victorious of the tribe of Iuda) strength against the roaring Lyon, which continually wandreth to and fro, seeking whom he may deuoure. Thou being that same Serpent, the true giuer of health & life, thou wast nailed on high vpon a tree, giue vnto vs thy silly ones, wilines against the deceitfull awaiting of the most subtil Serpent. Thou being a Lambe as white as snow, the vanquisher of Satans tyrannie, giue vnto vs thy little sheepe, the strength and vertue of thy Spirit, that being in our own selues weake and feeble, and in thee strong and valiant, wee may withstand and ouercome all assaults of the deuill, so that our ghostly enemy may not glory on vs, but being conquerers through thee, we may giue thanks to thy mercy, which neuer leaueth them destitute that put their trust in thee, who liuest and reignest God for euer without end, Amen.

A prayer for the obtaining of wisdom.

O God of our fathers, and Lord of mercy, thou that hast made all things with thy word, and ordained man through thy wisdom, that he should haue dominion ouer the creatures which thou hast made, that he should order the world according to equitie and righteousness, and execute iudgement with a true heart: giue me wisdom, which is euer about thy seat, and put me not out from among thy children: for I thy seruant, and sonne of thy hand,

maid, am a feeble person, of a short time, and too yong to the vnderstanding of thy iudgements and lawes: yea, though a man be neuer so perfect among the children of men, yet if thy wisdom be not with him, he shalbe nothing worth. O send thy wisdom out of thy holy heauens, and from the throne of thy Maiesty, that she may be with me, and labour with me, that I may know what is acceptable in thy sight, for she knoweth and vnderstandeth all things, and she shal conduct me right soberly in thy workes, and preserve me in her power, so shall my workes be acceptable, Amen.

A prayer against all worldly carelesse.

O Most deare and tender Father, our defender and nourisher, endue vs with thy grace, that we may cast off the great blindnesse of our mindes, and carelesse of worldly things, & may put our whole study and care in keeping of thy holy Law, and that we may labour and trauaile for our necessities in this life, like the birds of the ayre, and the lillies of the field without care. For thou hast promised to be carefull for vs, and hast commanded that vpon thee we should cast all our care: which liuest and reignest world without end, Amen.

A prayer necessary for all persons.

O Mercifull God, I, a wretched sinner reknowledge my selfe bound to keepe thy holy commandements but yet vnable to performe them, and to be accepted for iust, without the righteousness of Iesus Christ thy onely Son, who hath perfectly fulfilled thy Law, to iustifie all men that beleue and trust in him. Therefore grant me grace, I beseech thee, to be occupied in doing of good works, which thou commandest in holy Scripture all the dayes of my life, to thy glory; and yet to trust only in thy mercy, and in Christs merits to be purged from my sinnes, and not in my good works, be they neuer so many. Giue mee grace to loue thy word feruently, to search the Scriptures diligently, to reade them humbly, to vnderstand them truly, to liue after them effectually. Order my life, O Lord, that it may be alway acceptable vnto thee. Giue me grace not to reioice in any thing that displeaseth thee, but euermore to delight in those things that please thee, be they neuer so contrary to my desires. Teach mee so to pray, that my petitions may bee graciously heard of thee. Keepe me vpriight among diuersities of opinions and iudgements in the world, that I neuer swerue from thy truth taught in holy Scripture. In prosperitie, O Lord, saue mee, that I waxe not proud. In aduersity helpe me, that I neither despaire, nor blasphemeth thy holy Name, but taking it patiently, to giue thee thanks, and trust to be deliuered after thy pleasure. When I happen to fall into sinne through frailty, I beseech thee to worke true repentance in my heart, that I may bee sorry without desperation, trust in thy mercy without presumption, that I may amend my life, and become truly religious without hypocrisie, lowly in heart without faining, faithfull and trusty without deceit, merry without lightnesse, sad without mistrust, sober without slouthfulnesse, content with mine owne without couetousnesse, to tell my neighbour his faults charitably without dissimulation, to instruct my household in thy Lawes truly, to obey our King and all Governours vnder him vnfaignedly, to receiue all lawes and common ordinances (which disagree not from thy holy word) obediently, to pay every man that

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which I owe vnto him, truly, to backbite no man, nor slander my neighbour secretly, and to abhorre all vice, louing all goodnesse earnestly, O Lord, graunt me thus to doe, for the glory of thy holy Name. Amen.

A prayer for patience in trouble.

How hast thou (O Lord) humbled and plucked mee downe? I dare now vnneths make my prayers vnto thee, for thou art angry with me, but not without my deseruing. Certainely I haue sinned, Lord I confesse it: I will not deny it: but oh my God, pardon my trespasses, release my debts, render now thy grace againe vnto mee, stoppe my wounds, for I am all to plagued and beaten: yet, Lord, this notwithstanding I abide patiently, and giue mine attendance on thee continually, waiting for reliefe at thy hand, and that not without skill, for I haue receiued a token of thy fauour & grace toward mee. I meane thy word of promise concerning Christ, who for mee was offered on the Crosse for a ranfome, a sacrifice and price for my sinnes: wherefore according to that thy promise, defend mee, Lord, by thy right hand, and giue a gracious eare to my requests, for all mans staves are but vaine. Beat downe therefore mine enemies thine owne selfe with thy power, which art my onely ayder and protector, O Lord God Almighty, Amen.

A prayer to be said at night going to bed.

O Mercifull Lord God, heavenly Father, whether wee sleepe or wake, liue or die, wee are alwayes thine. Wherefore I beseech thee heartily, that thou wilt vouchsafe to take care and charge of me and not to suffer mee to perish in the workes of darkenesse, but to kindle the light of thy countenance in my heart, that thy godly knowledge may daily increase in me, through a right & pure faith, and that I may alwaies be found to walke and liue after thy will and pleasure, through Iesus Christ our Lord and Saviour, Amen.

A prayer to be said at the houre of death.

O Lord Iesus, which art the onely health of all men liuing, and the euerlasting life of them which die in faith: I wretched sinner, giue and submit my selfe wholly vnto thy most blessed will.

And being sure that the thing cannot perish which is committed vnto thy mercy, willingly now I leaue this fraile and wicked flesh, in hope of the resurrection, which in better wise shall restore it to me againe, I beseech thee, most mercifull Lord Iesus Christ, that thou wilt by thy grace make strong my soule against all temptations, and that thou wilt couer and defend me with the buckler of thy mercy, against all the assaults of the deuill: I see and acknowledge that there is in my selfe no helpe of saluation, but all my confidence, hope and trust, is in thy most mercifull goodnesse. I haue no merits nor good workes which I may alleage before thee. Of sins and euill workes (alas) I see a great heape, but through thy mercy, trust to bee in the number of them to whom thou wilt not impute their sins, but take and accept me for righteous and iust, and to be the inheritor of euerlasting life. Thou mercifull Lord, wast borne for my sake, thou didst suffer both hunger and thirst for my sake, thou didst preach and teach, thou diddest pray and fast for my sake, thou didst all good workes and deeds for my sake, thou sufferedst most grievous paines and torments for my sake. And finally, thou gauest thy most precious body to die, and thy blood to be shed on the Crosse for my sake. Now most mercifull Saviour, let all these things profit mee, which thou freely hast giuen mee, that hast giuen thy selfe for me. Let thy blood cleanse and wash away the spots and foulnesse of my sinnes. Let thy righteousness hide and couer mine vnrighteousnesse. Let the merits of thy passion and blood, bee the satisfaction for my sinnes. Giue mee, Lord, thy grace, that my faith and saluation in thy blood wauer not in mee, but cuer be firme and constant, that the hope of thy mercy, and life euerlasting neuer decay in me, that charity waxe not cold in me. Finally, that the weakenesse of my flesh be not overcome with the feare of death. Grant mee mercifull Saviour, that when death hath shut vp the eyes of my body, yet that the eyes of my soule may still behold and looke vpon thee, that when death hath taken away the vse of my tongue and speech, yet that my heart may cry and say vnto thee, *In manus tuas Domine, commendo spiritum meum*, (that is to say) O Lord, into thy hands I giue and commit my soule, *Domine Iesu, accipe spiritum meum*. Lord Iesu, receiue my soule vnto thee, Amen.

F I N I S.



